





## CHINESE REPOSITORY.

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ART. I. *Neu Heō, or The Female Instructor; a treatise on the education of females in morals, conversation, manners, and domestic employments.* By LUHCHOW of Fuhkeēn. 2 vols. 12mo. 1730.

IN order to estimate the advances made in morals by a pagan people, such as are the Chinese, Japanese, Siamese, &c., among whom society has assumed the consolidated form of a regular government, it is important to know what standards of right and wrong are taught in their ethical writings, ascertain how much reverence and obedience they practically pay them, and then draw such comparisons from the state of society as will enable us to judge of the relative position they occupy in the scale of civilization. We all know the judgment which the word of God passes upon them, and upon all mankind, and that it is by this infallible standard that all must be tried, in order to find out their *real* advancement in moral science; but at present we do not advert to the more extensive examination of nation with nation, we refer rather to a comparison of one part with another part of a single nation—to a judgment upon their practice to be derived from their own acknowledged standards. To do this fairly is more difficult than at first sight appears. We cannot, being educated as Christians, possibly put ourselves in the place of the pagan—we cannot judge of actions by the rules which he employs, canvass conduct on the principles which he habitually refers to in his mental decisions, nor give that weight to the precepts of his sages which he does—his light is as different from our own as that of noonday is from the dim rays which show the traveler his way in the dawn of morning. The light and

truth, under which we were trained, have so strengthened our perceptions of right and wrong, and so elevated our standard of conduct, joined too to the consciousness of having a perfect law, that it is impossible for us to descend to the level of the pagan, and judge of actions by the flickering guides he walk by. Having a perfect law, which we *know* to be "holy, just, and good," we cannot sympathize with the conscientious pagan in his distressing perplexity as to which course of action is right. We suppose, indeed, that the number of persons among the Chinese, who have conscientiously sought to walk by the truth they had even during a series of successive ages, has been very few; but from what we know of other nations in like circumstances of ignorance of the revealed will of God, such as Greece and Rome, it is likely that there have also been here those who have by searching tried to find out truth, feeling after it, if haply they might find that treasure. But such has been the effect of the teaching of the Bible upon our hearts and minds, invigorating the one against temptation, and enlightening the other to judge of guilt, that we cannot rightly estimate or sympathize with the imbecile perplexity of the will of a pagan; and herein lies a great difficulty in the way of our fairly judging of the state of morals and moral science among such a people as the Chinese, when tried by their own standards.

We are gratified when we meet with glimmerings of truth and traces of sound moral science among the writings of Chinese metaphysicians. It is like meeting with a symptom of life in a valley of dry bones. It is pleasing, because,—considering this people just as much under the care of a common Father and God as other nations who are called Christian,—we must look upon all such approaches to truth as coming from the same Fountain of wisdom, from the teaching of the same Spirit of truth which has graciously granted us a "sure word of prophecy." We are not among those who would unduly exalt the Chinese and extol them as having attained to every excellence without the gospel; but we wish to show that they have some good things among them, and considering their secluded situation, a good many. And we think, too, that a candid examination of their moral writings will prove that they can be justly charged with falling very far short in their practice of the standards they have erected for themselves; they have, as well as people in Christian countries, always known better than they have done. They have held the truth in unrighteousness, and it could not be called an unjust sentence if they should be condemned for not coming up to their own mark.

When we look at the Chinese at the distance of ten thousand

miles, through the medium of authors, pictures, rarities, productions, &c., we are apt to entertain a very high idea of them; we look at them as it were, through a camera obscura: but when we as foreigners come among them, in contact with their peculiar prejudices, their multifarious duplicity, their base and uncleanly habits, in a word, with them as they are presented to us, we are ready to call them the 'vilest people on the earth;' we look at them then as through a microscope. Both views are evidently partial and imperfect; and much investigation, candor, and carefulness are necessary to correct the deficiencies of our knowledge, and pass a just judgment. We have the best authority for believing that human nature in China is at bottom the same as it is everywhere else; that as face answereth to face in water so doth the heart of man to man, and if man is here left to his own impulses, the deeds of his own heart he will assuredly do. There is, in Chinese society, a great number of restraining influences, that have kept and do keep its elements in tolerably harmonious action; and they are all taught and enforced in those writings which are most highly revered. The *san kang*, or three great bonds of society,—the filial duty of children to parents, the obedience of a wife to her husband, and the allegiance of a subject to his sovereign—are among the fundamental doctrines of Confucius; they are illustrated by examples and made as plain as their practical bearing required they should be. The practical character of the writings of Confucius and other Chinese sages eminently distinguish them from the wise men of Greece, who taught the practice of virtue, and the pursuit of happiness, in so theoretical a manner that their instructions only very partially affected the manners of the mass. We have sometimes thought that these precepts have, in the providence of God, been allowed to have the commanding influence over their countrymen they have had, in order to show to the world how high a state of good order, just government, and comfort can be insured to the whole mass of a people, with out the higher instructions revealed in the Bible: and to show too how totally inadequate they are either to lead man to his Maker, or to advance him to the highest degree of improvement attainable in this world.

These few thoughts have been suggested by the work at the head of this article, which is chiefly founded on the writings of Confucius; and a desire to have our readers deal fairly with it led us thus to preface this short notice. The subject is one likely to attract attention; for so much have we heard of the low estate of females in China that we were hardly prepared to meet with a couple of vols. (not to speak

of others) entirely devoted to their improvement, written too by one of the best of modern Chinese ethical writers. Were the question proposed to our readers to say what idea they had formed of woman in China, we think the answer would be something as follows: "An accomplished Chinese lady is a creature destitute of all vivacity, crippled alike in body and mind by the fashion of society; she is intended to be a companion to her husband, but his submissive slave; she knows how to embroider, and perhaps to take care of the household, but her total want of education fits her to do the caprice of her husband, without presuming to think for herself." Outside barbarians, as we are here called, we do not pretend to have much if any knowledge of the 'ladies' in China; and perhaps this sketch embodies rather our own idea of them before coming to China, than the idea of our readers. We have, however, seen enough to convince us that a good degree of consideration is paid to the sex by public opinion, and that they are allowed a large share of influence in the direction of family affairs; we will add, that, so far as we know, the privileges, the comforts, the respect paid to, and the influence of woman, in China, are as great as among any pagan nation in ancient or modern times. Their condition should not be compared with any people among whom even a vitiated form of Christianity is found, (for how much has the New Testament done for woman!) but with nations in like circumstances. The means of making this comparison are unfortunately very imperfect, and it is perhaps out of our power to prove the equality in condition which we think exists. At any rate, we think the condition and attainments of half of the Chinese empire has been misunderstood and underrated; and also that a perusal of these two vols. will show that the Chinese propose a higher mark to their daughters and sisters than we have perhaps given them credit for—a mark, however, we would add, so far below our own, so far below what it ought to be, that we shall think it has a thousand defects for one degree of excellence.

Extracts from the writings of *Luhchow* have already appeared in — the Repository. The *Neu Heō* forms only two of the twenty volumes of his collected works. He is an author that might, in order to give a brief description of him and his writings, (if our readers will pardon the presumption,) be classed in Chinese literature with Addison in English. It appears from a biographical notice by his son that he was a native of *Fulkeën*, and born in the district of *Changpoo* belonging to the department of *Changchow*, in the year 1680, in the 16th year of the reign of *Kaungle*. His father died when he was ten

years of age, leaving his family in a state of great destitution; these hindrances did not, however, discourage him in his pursuit of knowledge, and in his twenty-fourth year, at two successive examinations he obtained both the degrees of *sewtsae* and *keujin*, being the first in each list of successful candidates. In his twenty-eighth year, the fooyuen collected the best scholars in the province around him in the capital in order to edit editions of the standard authors; among them Luhchow distinguished himself, and spent a year under his patronage. The care of his aged relatives called him home, where he remained till his forty-first year, principally engaged in study; during this period he compiled the work now under notice on female education. He was then invited by a relative, in command of the troops going to Formosa to quell an insurrection headed by one Choo Yih-kwei, of which we have given some particulars furnished by Luhchow himself in a former number of the Repository (vol. VI. p. 418). On the accession of Yungching in 1723, he went to Peking, and attained the degree of *tsinsze*; he was also among other literary men, selected by the emperor, to assist in revising the statistics of the empire. His intimate acquaintance with the character of the people in the different parts of the country caused him to be frequently consulted by officers and literary men. In the sixth year of Yungching, he was presented to his majesty as a person having been very influential in quelling the disturbances in Formosa, who appointed him to the office of district magistrate of Pooning in the northern part of this province, with a high compliment upon his abilities and literary attainments. In his office, he exerted himself to clear the country of robbers, and so effectually secured the confidence of the people, that, on a false representation to the emperor, by the anclã sze of the province, whose embezzlements in grain Luhchow had resisted, his rank was taken away, and he placed under arrest, they joined their subscriptions and supported him. Subsequently, assisted by the governor of Canton, he memorialized the emperor upon the injustice done him, who recalled him to the capital, and finding his case substantiated, appointed him acting prefect of Canton city, and presented him with many honorary testimonials of his esteem and confidence. On reaching his prefecture, he set himself to work in endeavoring to prevent the Portuguese from fortifying their settlement at Macao. but died in a month after entering on these duties, in the year 1734, His remains were, as is usual in such cases, carried to his native place, and buried in the sepulchre of his fathers at Changpoo.

Luhchow's intentions in compiling the work, and his ideas of what it ought to be, are well set forth in the preface: he says—

“The basis of the government of the empire lies in the habits of the people, and the surety that their usages will be correct is in the orderly management of families, which last depends chiefly upon the females. In the good old times of Chow, the virtuous women set such an excellent example, that it influenced the customs of the empire—an influence that descended even to the times of the Ching and Wei states. If the curtain of the inner apartment gets thin, or is hung awry, (i. e. if the sexes are not kept apart,) disorder will enter the family, and ultimately pervade the empire. Females are doubtless the sources of good manners; from ancient times to the present this has been the case. The inclination to virtue and vice in women differs exceedingly; their dispositions incline contrary ways, and if it is wished to form them alike, there is nothing like education. In ancient times, youth of both sexes were instructed. According to the Ritual of Chow, ‘the imperial wives regulated the law for educating females, in order to educate the ladies of the palace in morals, conversation, manners, and work; and each led out their respective classes, at proper times, and arranged them for examination in the imperial presence.’ But these treatises have not reached us, and it cannot be distinctly ascertained what was their plan of arrangement.

“The Female Precepts by lady Pan is a treatise of the days of the Tsin and Han dynasties; it is a very excellent book, hut very brief, and students disparage it because it is so small. If we examine the Narrative of Distinguished Women by Lew Heäng, selections can be made from it which are incorrect and improper; while the Treatise on Filial Duty for Females by lady Ching is for the most part unintelligible. Or, if we speak of the Flowery Lunyu, which is put into the hands of beginners, it will be found vulgar in style, and altogether destitute of elegance of diction. Such works as the Female Education, History of Females, Pattern for the Inner Apartments, Guide for Ladies, &c., if corrected would form an incongruous medley, and it is difficult to speak particularly of all of them. Generally speaking, their deficiencies could not be supplied, and they are too numerous to be all gone through with; they are vulgar and vicious in sentiment, and unfinished in style, such as could hardly be employed to introduce the way to the temple of the classics and histories. I wished to select one as a standard book on female education, but they take such a partial view of the subject, and are withal so inadequate, that I have not yet met with one that will do.



“The education of a woman and that of a man are very dissimilar. Thus, a man can study during his whole life; whether he is abroad or at home, he can always look in to the classics and histories, and become thoroughly acquainted with the whole range of authors. But a woman does not study more than ten years, when she takes upon her the management of a family, where a multiplicity of cares distract her attention, and having no leisure for undisturbed study, she cannot easily understand learned authors; not having obtained a thorough acquaintance with letters, she does not fully comprehend their principles; and, like water that has flowed from its fountain, she cannot regulate her conduct by their guidance. How can it be said that a standard work on female education is not wanted! Every profession and trade has its appropriate master; and ought not those also who possess such an influence over manners (as females) to be taught their duties and their proper limits? It is a matter of regret, that in these books no extracts have been made from the works of Confucius in order to make them introductory to the writings on polite literature; and it is also to be regretted that selections have not been made from the commentaries of Ching, Choo, and other scholars, who have explained his writings clearly, as also from the whole range of writers, gathering from them all that which was appropriate, and omitting the rest. These are circulated among mankind together with such books as the *Seau Heö*, or *Juvenile Instructor*; yet if they are put into the hands of females, they cause them to become like a blind man without a guide, wandering hither and thither without knowing where he is going. There has been this great deficiency from very remote times until now.

“When I was left in my childhood an orphan, and I had not yet been taught to read my father’s books, I was exceedingly grieved and disheartened; I was like a geometrical worm curled up in a tuess of grass. Whenever I reflected upon the manners of society, which was very frequently, I thought that if I was capable, I would select from the classics, the histories, and the various other standard authorities, from the *Narratives of Distinguished Women*, the *Female Precepts*, and other works of that kind, and following the rules given for female education in the *Ritual of Chow*, commence a treatise with all that was to be found most important in them; then, under the four heads of morals, conversation, manners, and work, I would arrange the other various subdivisions, so that the reader could see the whole subject at a glance, and each topic be in its appropriate place.

“Woman's influence is according to her moral character, therefore that point is largely explained. First, concerning their obedience to their husband and to his parents; then in regard to their complaisance to his brothers and sisters, and kindness to their sisters-in-law. If unmarried, they have duties towards their parents, and to the wives of their elder brothers; if a principal wife, a woman must have no jealous feelings; if in straitened circumstances, she must be contented with her lot; if rich and honorable she must avoid extravagance and haughtiness. Then teach her, in times of trouble and in days of ease, how to maintain her purity, how to give importance to right principles, how to observe widowhood, and how to avenge the murder of a relative. Is she a mother, let her teach her children; is she a step-mother, let her love and cherish her husband's children; is her rank in life high, let her be condescending to her inferiors; let her wholly discard all sorcerers, superstitious nuns, and witches; in a word, let her adhere to propriety, and avoid vice. If there are any other points they shall be fully discoursed upon; but the above is a general sketch of the first chapter on female morals.

“In conversation, females should not be froward and garrulous, but observe strictly what is correct, whether in suggesting advice to her husband, in remonstrating with him, or teaching her children; in maintaining etiquette, humbly imparting her experience, or in averting misfortune. The deportment of females should be strictly grave and sober, and yet adapted to the occasion; whether in waiting on her parents, receiving or reverencing her husband, rising up or sitting down, when pregnant, in times of mourning, or when fleeing in war, she should be perfectly decorous. Rearing the silkworm, and working cloth are the most important of the employments of a female; preparing and serving up the food for the household, and setting in order the sacrifices follow next, each of which must be attended to; after them, study and learning can fill up the time. This is a general outline of the three books treating on female conversation, manners, and employments, though if there are other points they shall be fully discussed.

“The education of females is limited and superficial; they see but little of the world, and hear much that is bad. Therefore, it will be well to take the most distinguished and well-known examples [of celebrated women], and insert them orderly in a book intended to aid in their education. Within the last century, there have been so many notable instances of virtuous, chaste, and upright women, that the pencil would weary, and the time fail, to write them all, and I

fear they would be wearisome. There have been, besides these, accomplished ladies distinguished for their talents as poetesses, extemporaneous bards, and writers on the passions; but, although these productions are exceedingly clever, they do not appertain to female education, and none of them have been introduced. Such examples as Mǎng Tihhwny (of the Han dynasty), who obstinately declined to accept a husband; or the bride of Yuen, who seized her husband by his robe to detain him; or Soo Jeōlan of Yangtæ, who was vexed (with her husband's absence); have had their commendable actions introduced, and their unworthy actions rejected. To guard against introducing the least error and vicious example has demanded my utmost caution. If, however, the principles here laid down do not accord with just propriety, or the examples adduced are erroneous, my overpassing offense will find no place to hide itself. But if these rules for females are found in the main correct, and if they conduce, though partially, to amend the manners of the age, the common sense of men will not look upon the work as one of no importance. Ching footsze observes, 'If every family in the empire is correct, then will the empire be peaceful.' I wish that every man in the nation should regulate his own family, by which he would silently laud the dignified peacefulness of the emperor's influence. And when the manners of the people are elegant and courteous, and families are harmonious, then I, Luhchow, will sing the odes Kwantsze and Linche (on domestic enjoyment, from the Book of Odes). I bow my head in salutation, wishing these happinesses may abound.

"District of Changpoo in Fuhkeën, 60th year of Kanghe, November, 1712."

In accordance with his ideas of the paramount importance of morals v.1 in females, Luhchow devotes the first volume to their consideration, the second being filled with the other three chapters. The mode of arrangement adopted by him is quite lucid, but peculiarly Chinese. — Under the first title, 'The most important things in female education,' we have six paragraphs of quotations from Confucius, lady Pan, the Book of Changes, &c., which speak of the general principles of female conduct. Then follows the first of the three subdivisions into which the subject of female morals is arranged, explained by a note telling the reader, 'that from this to the 120th section, the words and actions of the ancients have been quoted in order to illustrate it.' The sections are numbered consecutively throughout the book; but besides the three subdivisions mentioned above, there are unnumbered capitular divisions following in order according to the programme

given in the preface, each one introduced by remarks from Luhchow. The other three books are also subdivided into chapters and sections. The remarks upon the chapter constitute nearly all that Luhchow himself has written; for like all his countrymen of the present day, he does but little more than compile and enforce other men's writings. We do not intend to enter into a minute analysis of this production; for the object in reviewing an author in the Chinese world of letters is not to bring it under the lash of the critic, nor to set in judgment on the character of the work, or its pretensions to notice; not to canvass the literary pedigree and nurturing of the author, and settle his precedence, nor to bring all his words and principles to the test of our own notions and principles, (criticizing it as if we had vaulted into the chair of Jeffreys,) but to give such an account of it, as a naturalist would of a newly discovered plant,—such as will enable our readers to judge for themselves. To this end, we subjoin a number of miscellaneous extracts, which in our view afford a fair insight into the notions of the Chinese on the proper training of females to act well their varied parts as wives, daughters, sisters, mothers, step-mothers, widows, and mistressess of families.

Lady Pan Hwuypan, a distinguished female writer and authoress of the *Neu Keae*, or Precepts for Females, says,—

“Among the ancients, ‘a daughter, for three days after her birth, slept under a bed; she played with a tile, and her parents sacrificed to her ancestors.’ Sleeping under a bed was intended to show that she, being weak, was to be unhonored and under the rule of man; playing with a tile signified her laborious life, and her assiduity in all her avocations;\* sacrificing to her ancestors intimated that women continue the line of succession in families. These were the three constant rules for women. The canons of propriety teach that they are humbly and respectfully to place men first and themselves second; to do right without seeking to gain a name therefrom; when they have done wrong not to extenuate their fault; to bear reproaches patiently, repressing their indignation, and ever acting as if afraid [of being blamed]; they are to be late in bed and early at work, not fearing fatigue by dawn or by dusk; not to excuse themselves because their duties and responsibilities are hard or easy, but thoroughly to attend to all things, that the works of their hands may appear creditable and neat. When attending upon her lord and husband, a woman should be sober and decorous; and always cleanly in preparing wine and viands to offer in sacrifice. If she perform all these requirements, let her not fear that her name will not be known abroad, or that her reputation will be defamed.”

\* The threads of hempen cloth are rolled or spun by the hand upon a tile laid on the knee; the tile directly referred to this labor, and indirectly to all other kinds of work.

The moral character of females, and the virtues which ought to adorn their persons, are thus sketched by the same authoress.

“The virtue of a female does not consist altogether in extraordinary abilities or intelligence, but in being modestly grave and inviolably chaste, observing the requirements of virtuous widowhood, and being tidy in her person and everything about her; in whatever she does to be unassuming, and whenever she moves or sits to be decorous. This is female virtue.”

The number of extracts from the classics and other writings of Chinese standard authors which are found scattered through the work, lead us to infer that Luhchow has collected nearly everything he could find in those writings bearing on this subject. The reader is referred to the Vth volume of the Repository, page 83, where he will find a translation of the section on Establishing the first principles of education from the *Seau Heö*; it exhibits the didactic manner of Chinese moralists in general, and obviates the necessity of our making similar extracts from the pages of the *Neu Heö*. Several instances of wives serving their husbands are given in the first chapter; among them is the following.

“During the reign of Cheching of the Yuen dynasty (A. D. 1345), a man in the district of Fangshan named Le was seized by soldiers during a severe famine; they were preparing to eat him, when his wife Lew, hearing of it, hastily followed them, and throwing herself to the ground, weeping, said, ‘he whom you have seized is my husband; I beseech you have pity on him, and let me ransom him. In my house, there is a large jar of preserved pulse, and a peck or more of rice, buried in the ground, which you can dig up and take for my husband.’ The soldiers refused to comply, when Lew added; ‘My husband is both lean and small, but I have heard that women who are fat and black are well tasted, which is the case with me; take me that I may die instead of my husband.’ The soldiers let him go and took her. No one who heard of this tragedy, could refrain from pitying Lew.”

Speaking of the reverence due to a husband’s parents by his wife, Luhchow remarks:

“A wife who does not serve her husband’s parents, even though she be talented and capable, cannot be praised. In these days, foolish wives, who, albeit they know that their husbands are dear to them, do not know that his parents should also be dear, cannot be considered as obedient; their love and respect are very deficient. They even go so far as to suckle their child while sitting on the same seat with their father-in-law. If a mother-in-law and daughter-in-law are not mutually amicable, there will be bickerings and mutual disputes [in the family].”

One reason, among others, why Chinese moralists have laid so much stress upon obedience to her husband’s parents by a newly married

wife may be found in the custom, among the Chinese, of living in small patriarchal communities, where the oldest bears rule. An undue assumption of authority on the part of the newly introduced wife would necessarily produce confusion, besides outraging those fundamental ideas of obedience and deference to superiors so abundantly enlarged upon by all the sages. The duties owed by a wife to her relatives by marriage are placed before those due to her own parents, as soon as she leaves her father's house she is considered as dead to all its inmates, so far as participation in their domestic sacrifices is concerned. Filial obedience in daughters is, however, considered of prime importance. Luchow quotes from the Book of Odes: "Let us love our parents with great love, for they nurtured us with anxious care." And again the Ode saith, "My father! he begat me. My mother! she brought me up; she dandled me and fed me; she reared me and clothed me; she led me and watched me; going out and coming in she cared for me; O for virtue to requite such care! it ought to be high as heaven." We subjoin one out of several instances given of the exhibition of this virtue; see also vol. VI. pages 130—142 for other examples.

"The magistrate of Tatsang, (in 176 B. C.) Shunyu E, was found guilty of a capital crime, for which he was to be punished. An order arrived for him to be carried to the capital; when the time came he vented his vexation upon his five daughters (for he had no sons). 'I have begotten daughters only,' said he, 'who in prosperity or adversity, are of no advantage.' The youngest, Teying, accompanied her father to Changan, where she presented a memorial to the emperor: 'My father was a magistrate, praised for his disinterestedness and peacefulness by all the people of Tse; and now he is guilty and obnoxious to punishment. I am much distressed; for the dead cannot revive, the man once punished cannot rejoin his friends; if he wishes to reform, he cannot; I therefore wish to enter the imperial palace as a slave; in order to ransom my father.' The emperor Wän compassionated her, and released him from capital punishment."

Jealousy forms the subject of a chapter. The absence of all jealous feelings is considered a high attainment in a wife; and it cannot be doubted that the domestic happiness of many a family in this land is ruined because the master of it breaks the fundamental law of the social compact in taking two wives. Infraction of any divine law always insures its own punishment; and woman in China will never rise to her proper place, nor man cease to bewail his domestic strifes, until polygamy is forbidden, and one man and one wife centre their affections in each other. This is a triumph for Christianity to achieve in behalf of the sex in China. "To have wives and concubines is right

reason, for," argues our author, "the moon and stars can shine together without in the least attempting to obscure each other's light; the fir tree and the Aglaia can flourish in the same plat without being jealous of each other's beauty; therefore a jealous thought should not arise. But the precepts of this age are degenerous, for out of ten women, nine are jealous; their countenances may appear pleasing, yet they will either be secretly slandering and plotting mischief, or else openly cruel and persecuting, having no regard to what people say of them. And what is still more, if a wife reaches old age and is childless, she is pleased that the sacrifices will cease, and will not consent to have her husband take a concubine. The number of females of this sort cannot be estimated, nor their crime be fitly reprehended. It is one of the seven reasons for divorce." Ten or twelve instances of the absence of jealousy are mentioned. One of them is Chaou ke, the daughter of Wän, king of the state Tsin, and afterwards wife of Chaou Tsuy. Her husband fled with Wän to the country of Teih, where he married Shüh Tuy, and afterwards returned home, leaving her and her son behind, and married Chaou ke. Some years after, she heard of it, and wished to go and see Shüh, but her husband refused. She replied, "This will not do; after having obtained one whom you ardently love, to reject a former love, is unjust; to be content with the new wife and forget the old one, is unkind; to be united with one in adversity, and not think of her in prosperous honor, is improper; one who has lost all sense of justice, kindness, and propriety, cannot serve his prince, and I will no longer be your wife." Her husband upon this consented, and Chaou ke, bringing Shüh home with her, procured an office for her son.

The virtues of resignation under poverty, and condescension and humility in situations of honor, are inculcated by several examples. But we pass from them to the second division of the book, which contains four chapters; they are upon the preservation of her honor, and the maintenance of right principles, by a woman, adherence to chaste widowhood, and avenging the murder of a near relative. "A woman should guard her person," says the moralist, "with the anxious caution that a captain exhibits in guarding his citadel. Whether poverty or ignominy, death or oblivion [be the alternative], she must not allow her person to be defiled." The sensuality and dissoluteness which prevail among this people prove how little these admonitions are heeded, and how futile they are to restrain their passions. But how can we wonder at it, when even the pure and high precepts of Christianity are so flagitiously violated as they are in western and

Christian lands; if the *pagan* be inexcusable, what shall be said of the other? Among other instances, is the following:

“Tsew Hootsze of Loo married a wife, and five days after celebrating the nuptials, left her to fill an office in the state Chin, from whence he did not return for five years. As he drew near his house, he saw woman picking mulberries, and being pleased with her looks descended from his carriage to converse with her, but the lady went on picking the fruit, without stopping to look at him. Tsew said, ‘You labor in the fields as hard as if it was a year of famine; you pick mulberries as if you would not bestow a glance upon a lord of the land. I have yellow gold with me which I wish to give to you, my noble lady.’ The lady replied, ‘away with you; I do not wish a man’s gold.’ Tsew left her and went on to his house, where he found his mother, to whom he gave the money he had brought. She ordered his wife to be called, who had gone out among the mulberries. When she came in, Tsew was much ashamed to find that it was his wife with whom he had spoken, and she began to upbraid him. ‘You saw a pretty face and wished to throw away your gold, the while entirely forgetting your mother; this was very undutiful. If you do not honor your parents, you cannot be faithful to your prince; irregular in your family, you will soon rule in your office contrary to justice, and when filial duty and justice are neglected trouble is not far off. I wish you to marry another.’ She then went to the river, and drowned herself, leaving behind her a verse for her husband:

‘My husband’s affection was thin as a leaf,  
 ‘But his wife’s virtue was unsullied as ice;  
 ‘My lord wished to give me yellow gold,  
 ‘But your handmaid would not consent!  
 ‘Now you come suddenly upon me,  
 ‘And wish to join in loose converse:

‘For half her life who has faithfully trimmed the lonely lamp?’”

The second chapter, upon giving due importance to justice, contains a story which will remind the reader of the wife of Asdrubal of Carthage. Sentiments like those uttered by the wife of Yew have always been commended by Chinese moralists: and her suicide would have found admirers in Greek or Roman story as well as in Chinese.

“The king of Jung had conquered the state of Kae, and killed its prince. He commanded the statesmen of Kae, saying, ‘whoever dares to kill himself, his wife and children shall all be exterminated.’ A general of Kae, named Yew, endeavored to commit suicide, but being saved by a person, did not die, and returned home. His wife exclaimed, ‘the army dispersed, the prince dead, and you alone alive!’ Yew endeavored to explain to her the circumstances, but she said, ‘the other day you were rescued from death, but what reasons do you offer now?’ He replied, ‘it was not that I cared anything about my own life, but I feared lest my wife and children would be destroyed.’ His wife rejoined, ‘I have heard that when the prince was sorrowful, his mi-



ministers were disgraced; but when their prince was disgraced, his ministers died. But now the prince is dead, and lord Yew still lives: how can you call this just! Numbers of the gentry and people are killed, and the state is irretrievably ruined, and you are alive! can you call this benevolent! To grieve for your family, and, forgetting both justice and benevolence, turn your back on your old prince, and serve him thus basely; can you call such conduct faithful? Love for your wife and children is a private passion, but duty to your liege is a public obligation. To fail in your duties as a man and a statesman for the sake of your wife and children, and thus to steal your life and basely live, is what we are all ashamed of: should you not be much more ashamed of it? I cannot endure all this disgrace and live with you.' She accordingly put an end to her life. The prince of Jung praised her as a worthy woman, and sacrificed to her names with the great sacrifices, and gave her an honorary burial."

St. Pierre speaks of his dislike at seeing a widow married to a second husband; Chinese moralists have ever been of the same opinion. The Hindoo writers have so strongly laid down their sense of the practice as indecorous, that a widow was almost compelled to sacrifice herself on his pyre, but Chinese philosophers find honorable occupation for widowhood. They teach aged widows to nurture their little grandchildren; if left so while yet young they are to serve their husband's parents, but on no account to marry again. Luhchow says, "if she fears death, and desires life, even if it is with loss of virtue, then although she is a human being, she will in truth not differ from the birds and beasts. If she be unhappy, and meets with adverse fortune, she has death left: a pure gem, or the transparent ice, can be destroyed, but cannot be defiled. When a girl has been betrothed, she is considered to all intents and purposes as the wife of her intended, and if he dies before the nuptials are consummated, propriety requires her perpetual virginity. Two or three instances of adherence to these rules are given in the VIth volume of the Repository, page 568, to which we refer the reader. Among the examples given under this chapter, are two or three of handsome widows cutting off their noses to get rid of their importunate suitors! That singular feature of Chinese society, which allows the nearest of kin to avenge the death, or prosecute the murderer, of a relative, is discussed in the fourth chapter; the reader is referred to page 345, of vol. VIII, for an exhibition of it, selected from this very chapter.

"Train up a child in the way he should go, and when he is old he will not depart from it," is a maxim the Chinese have practically taught ever since the olden days when 'the mother of Mencius chose out a neighborhood.' They lay great stress on the education

of children in earliest youth ; and consider that much of the subsequent wickedness in a man is owing to the injudicious fondness of his mother. We acknowledge and lament the erroneous teaching given to youth here, but look forward with hope to the time when these millions of immortal minds shall be trained in *the way* they should go. So important a part of female education as the training of children is properly considered by Luhchow, who devotes the third part of the first book to it. He says, "during infancy a child ardently loves its mother, who knows all its traits of goodness; while, perhaps, the father cannot know about it, there is nothing which the mother does not see. Therefore a mother teaches more effectually, and only by her undue fondness, the youth gradually becomes more and more proud (as must become by age sourer and stronger), by which he is nearly ruined. As saith the proverb, 'fond mothers have spoiled children.'" By these and other remarks, do Chinese writers endeavor to inculcate the importance of correct early instruction ; see also vol. IV., pages 111 and 113, for further notices on this subject. We introduce one of the many examples quoted by our author.

"Ching was the mother of Le Kingjeäng ; her disposition was very stern and discriminating. She was poor, and was early left a widow with three young children, all of whom she herself educated ; in time they all became *tsinsze*, and subsequently magistrates. One of them, Kingjeäng, was made a magistrate in the province of Chëkeäng. There was a very obstinate subaltern who once opposed his commands, and Kingjeäng, getting enraged punished him so that he died. The troops were exceedingly irritated at it, and were on the point of revolting. Kingjeäng was one day sitting in his office, attending to his duties, when his mother came into the court, and sat down on the bench, at the same time commanding her son to go and stand in the criminal's box. She then said, 'the emperor has placed you here in order to exercise general control, and to see that the laws are properly executed. How then dare you gratify your own angry passions by wreaking your vengeance on an innocent man? It is a thousand to one but this will cause disturbance in this region. How could you thus insult the imperial majesty, and also cause your old mother from grief and shame to sink into the earth? How could I bear to appear before your ancestors?' She then commanded the attendants to strip off his clothes, and beat him on his back, which they did, until those around were appeased ; and the culprit also besought her with tears. At last she eased him off, and there was no farther commotion among the soldiery."

The remainder of the first volume completes the subject of morals. Stepmothers are encouraged to treat their husband's children with the same kindness as their own ; one argument brought forward to enforce it is that they all worship the same ancestors—a reason that

deserves to be quoted, as it shows that Luchow resorts to the very highest sources he is acquainted with to induce the observance of what he thinks is 'right reason.' Women are also exhorted not to trust to the vagaries of idle story-telling fortune-tellers. "Silly women only wish to know their luck; but they do not remember that life and death are determined by fate, and that riches and honors are from heaven, which even the power of spirits cannot change. But supposing demons and spirits had power, they would bestow happiness on the good, and evil on the vile, according to equity; would they listen to the incoherent ravings of wizards and nuns, and turn upside down all notions of right and wrong among mankind, in order thus confusedly to grant happiness or misery? 'This would not be just.'" Our space will hardly permit the introduction of any more of the examples in this volume, and, we conclude its examination by quoting the closing remarks of the author on the importance of virtue to a female.

"Virtue is the cardinal thing of a woman's life; her conversation, her manners, her employments, all depend upon her virtue for their security; consequently this point has been largely discussed. We can compare a female to a chariot; her virtue is then its wheels; without wheels, the chariot cannot move. Or, she can be likened to a dwelling, of which her virtue is the pillar and the plate; if the pillar is split, or the plate broken down, the house will not stand. Wherefore, if a female possess virtue, all her thoughts will be truly grave, and all will remark her conduct; whatever she does or says will serve for a pattern to all around her; although she should be as ugly as Chungle Chun, yet I would love and respect her. But if she is only talented without being virtuous, even her talents can not be praised; such are the poems of Tsac Wänke, and the essays of Le Engan, the readers of which feel shocked, when they learn that they twice drank the nuptial cup."

The second volume of the *Neu Heö* treats of the other divisions of female instruction; but they will not require more than a cursory examination, sufficient to afford the reader an idea of the author's arrangement, and mode of handling the topics. The second book, on female conversation, occupies nearly one half of the volume; it comprises seventy-eight sections, which are divided into seven chapters. Female conversation is defined by lady Pan, "not to consist wholly in a readiness of speech, or in uttering well formed sentences; it is in selecting proper expressions, and speaking them; in not indulging in unbecoming insolence; in observing the proper time, and then speaking so that men will find no ground for ridicule. This is female conversation." The first chapter on arousing a husband consists of twenty-three sections; the subject is illustrated by the following incident.

“Lady Keäng was wife of Seuen, an emperor of the Chow dynasty (827 a. c). She was worthy and virtuous; she would speak on no improper subjects, nor do any unbecoming actions. The emperor loved his bed very much, whereupon Keäng took off all her ornaments, and waited for an examination of her crime in the *Yung* portico, while she sent the governess-mother of the palace to inform the monarch: ‘Your handmaid is wholly unworthy, for she has caused your majesty to lose all sense of propriety by this late rising, from which is seen your majesty’s love of pleasure and disregard of virtue. If men love pleasure, they will certainly love splendor; if they indulge in splendor, there is nothing they will not covet, and this lust is the source of rebellion. Now as the cause of such disorders will be charged upon me, I presume to request an examination of my conduct.’ The emperor replied, ‘if I am not moral, the offense strictly belongs to myself alone, it is not your fault.’ He then restored Keäng to her place, and reformed himself, by which every duty was diligently attended to.”

*Heun tsze che yen*, or ‘words for teaching children,’ is the subject of the second chapter. “Between a mother and her children, whenever they see each other, she should teach them according to the rules of rectitude; it is of the highest importance that they be not allowed to become acquainted with aught that is impure.” Fifteen quotations and examples are introduced to explain this good advice, after which follow four on remonstrating with a husband. “If a parent, or a husband’s parents, commit a fault,” says the moralist, “it is difficult to know how to act; for if we wish to reprove it we dare not, or if we wish to speak about it we cannot.” He exhibits one mode of reproof:

“Lö Yangtze traveled to improve himself for seven years, during which time his wife diligently served her mother-in-law, and supported her son abroad at school. The poultry from a neighbor’s house once wandered into her garden, and her mother-in-law stole and killed them for eating. When she sat down to table and saw the fowls, she would not dine, but burst into tears, at which the old lady was much surprised, and asked the reason. ‘I am much distressed that I am so poor, and cannot afford to supply you with all I wish I could, and that I should have caused you to eat flesh that belongs to another.’ Her mother-in-law was affected by this, and threw away the dish.”

“Among the rules of females there is nothing so important as propriety. The Book of Rites says, ‘If mankind observe propriety, there will be repose; if they do not, disorder will arise; it cannot be omitted in education.’ A word should not be spoken that offends decorum; if it is not decorous, be silent. This is the correct rule for female conversation.” By the word *le*, or propriety, as applied to females, the writer seems to intend the fitness of things in their con-

duct, and that they should endeavor always so to converse or speak as not to have men ridicule them. Another chapter contains examples on giving wise suggestions, or exercising due foresight. "If men do not concern themselves about the future," says Luhchow, "they will have sorrow near at hand; this has ever been a thing of moment to clear sighted persons." We cannot commend our author for introducing such a subject into his work, but it is the practice of all Chinese writers; they do not 'stick to their text.' The way to give wise suggestions, is thus illustrated.

"Prince Heuen of the state Tse, was deliberating with his minister Kwan Chung about attacking the state of Wei; and having ended the council, he left the court, and entered his own apartments. His wife, who was from Wei, on seeing him, went into the hall, and again saluting him, requested to know what crimes the prince of Wei had been guilty of. The prince replied, 'I have no charge against Wei. Why do you ask such a question?' She replied, 'when I saw my lord enter, I observed that his step was high and his carriage fierce, as if he had thoughts of conquering a country; and when he saw me, I noticed that he suddenly changed his countenance, as if his thoughts were regarding the state Wei. Wherefore I inquired.' Prince Heuen assented to her request, and laid aside his intentions. On the morrow, when he had entered court, he saluted his minister; and told him to draw near. Kwan Chung said, 'Why has your majesty pardoned the state Wei?' The king said, 'pray how did you know that I had?' He replied, 'when my lord entered the court, his manner was respectful, and his words were grave; and when he saw me, his countenance was as if ashamed. From these circumstances I inferred it.' 'Capital!' exclaimed the prince; 'the empress rules within, and the statesman Kwan Chung manages without; I have no cause for fear.'"

According to our author, ability to avert misfortune by words is a power which a lady ought to possess in conversation. He says,

"Most people who examine a subject at leisure are intelligent enough, but when trouble comes they are at their wits' end; a person who can discreetly bear up and remedy a sudden calamity is rarely found. He who is able to speak well on critical and responsible affairs, by a single conversation removing all misunderstanding, either deciding it by reason, or saving from its effects by justice, at once changing adverse into favorable circumstances, is not a person who possesses a long tongue, or a ready word. The two kinds of characters ought not to be mentioned the same day."

The manners of a female might, to a foreign reader, be supposed to be almost indissolubly connected with her conversation, but Chinese writers have different ideas on these topics. Lady Pan defines female decorum "not to consist in having a beautiful face, but in washing and cleansing her person, keeping her dress and ornaments neat and

tidy, plaiting her hair and bathing herself at proper times, that she may be perfectly clean : this is female decorum." See also vol. VI. page 394, for further rules concerning this part of female instruction. We have space only for the headings of the chapters in this book. 1. Behavior of a woman in waiting on her parents. 2. Decorum in reverencing her husband. 3. How to rise up and sit down ; her demeanor must not be simpering and giggling. 4. How a pregnant woman should conduct herself that she may bear wise and virtuous children. The mothers of all the famous warriors and statesmen, the sages and the wise monarchs thus taught their children, and their example is held up for admiration. See vol. IV., page 112, for more details. 5. How to comport one's-self when a relative is dead. 6. How to act to avoid insult in times of war ; by disfiguring the face, disheveling the hair and raiment, and thus escaping. Most of the sections under the head of female manners consist of extracts from the classics, parts of which have already been inserted in the Repository ; in addition to the quotations referred to above, see vol. Vth, page 83.

Female employments, the subject of the fourth book, contains fifty-six sections, arranged into six chapters. Female labor, says lady Pan, "does not altogether consist in excelling others in skill and diligence, but with undivided attention rearing silkworms and spinning, and industriously attending to all her household duties, cleaning and preparing the wine and viands in order to present them to honored guests : this is female labor." Chapter first treats of rearing silkworms and weaving cloth, an occupation which is largely enforced in the Sacred Edict by Yunching, as it forms one of the sixteen maxims Kanghe ; see vol. I. page 304. "In ancient times," remarks Luhchow, "spinning and weaving were occupations of women ; nowadays, they are indolent, and consult their own ease ; if they are not abed or dawdling, they gad about in companies to see strange sights." It is remarkable how habitually Chinese writers refer to ancient times and persons for all their examples, and cry out against the degeneracy of the age in which they live ; from Confucius himself down to his humblest echo of the present day, this is the characteristic of their writings. Chapter second directs a woman how to prepare and serve up the food of her household. She must exercise a vigilant supervision over her domestics, exactly measure the amount of stores required, and be careful that nothing is wasted, or anything spent for mere extravagant show. Chapter third contains rules how to wait upon a husband's parents, consult their comfort, and supply all their wants. The fourth chapter is mostly made up of quotations

from the classics on properly preparing sacrifices, which, as they generally consist of whatever will fill the heart of the worshiper with food and gladness,—for what man loves, shall not the gods and spirits love also?—properly falls to the lot of the mistress of the house. The next chapter is on learning and inquiring, a duty which we should have thought would have received more attention from Lulchow, for he crowds the whole subject into ten sections, and moreover tells his fair readers, that after they have attended to all the other duties he lays down for them, they can then look into books. Lady Lui, remarking on this point, says,

“Many of those who bring up females in these times will not teach them to read books or know letters; for it appears that they thus try to guard against the introduction of the least improper thought; but a woman’s chastity or profligacy does not arise from this cause. If they were taught correctly, and made acquainted with their obligations of duty, such as are given in the Narrative of Distinguished Women, the Female Precepts, and other books, they would then be thoroughly taught, and every part fully explained, which would cause their hearts to expand. This education ought not, however, to be limited.”

Chapter sixth contains a short summary of the whole subject of the book, consisting of extracts from the usual classical sources, and as they require no remark from us, we close the examination of these volumes, by quoting the concluding observations of the compiler upon female education in general.

“The Book of Rites says, ‘A gem uncut is a useless thing, a man unlearned is a stupid being!’ Again, ‘if you have savory viands, without eating them you will not know their taste; if you have admirable reason, without learning you will not know the good.’ A woman during life remains secluded; her joys and sorrows depend on her husband. How shall she know all that makes a man, while learning is illimitable? When the four seasons are fulfilled, a year is completed; this is heaven’s order: when these four requirements are observed, the lady will be accomplished; this is woman’s duty. Man is produced by the union of heaven and earth, and this is the reason he differs from the beasts; but if minor duties are not attended to, and important principles are neglected, mankind will, like them, become promiscuous. He who contemns and profanes heaven, will be held criminal by heaven. Heavenly order is to bless the good, and curse the vile; he who sins against it will certainly receive his punishment sooner or later: from lucid instruction springs the happiness of the world. Although the ancients have been dead hundreds and thousands of years, their virtue, conversation, manners, and labors remain incorruptible. If females are unlearned, they will be like one looking at a wall, they will know nothing: if they are taught, they will know, and knowing they will imitate their examples. This Female Instructor clearly exhibits this. It shows, that in female morals, the springs of action must be made correct;

that in conversation, all impropriety must be prohibited; that in manners, gravity is all important; and in labor, that diligence is desirable. Dr. Han says this work contains principles that are easily explained, and teaches rules that are easily followed. It has reading in it that even silly women can fully understand, and reasoning that even clever scholars will hardly comprehend! Let all thorough students sedulously follow its precepts, correcting their own hearts, keeping their persons pure, and regulating their families. From thence, [an influence] will spread to all the surrounding neighborhoods and hamlets, which will approve it, and extending still farther for thousands of miles, the country will be governed, and finally the whole empire will approve it, and be peaceful."

'Turn now,' perhaps the reader will say, 'from examining the work of Luhchow, and let us look at the actual condition of females in this miscalled 'celestial empire;' are they virtuous, intelligent, and industrious, kind in their families, and decorous in all their department? How much influence do these admonitions actually have upon the conduct of the people, and can females be found who endeavor to do as they are here taught to do?' We wish we were able, but it is impossible to reply satisfactorily to such inquiries. Travelers through China tell us of the degradation of women, and speak of them as presented to their observation, subjected to many indignities, drawing light ploughs or harrows while their lords direct the furrow, carried a visiting in wheelbarrows, and compelled to perform the most servile drudgery. The drawing of Neuilhoff, representing a woman and an ass yoked to the same plough, has been repeated so often, that one almost expects on first landing in the country to see the women at the plough-beam: the writer of this well remembers the indignant exclamation of a native on being asked, when shown the picture, if Chinese husbands treated their wives in that manner. Authors have told us so often that women in China are despised, abused, systematically depressed, and kept brutishly ignorant, that one comes to have very erroneous ideas concerning them. We depress them as much as used to be the fashion to extol them. The opportunities which were lately offered for observing the treatment of Chinese women, and their personal decorum, by Dr. Parker, in his hospital at Canton, convinced him that his previous ideas—of the want of respect paid to them, the rudeness with which they were usually treated by their relations, and their general behavior—placed them too low. Poverty compels women in China to drudge and toil as it does in all countries, and affluent ease inclines them as elsewhere to indolence.

'There are, however, very dark shades to the picture. Polygamy includes within itself so much to depress the mind of a woman, and



to benumb her affections,—converting the ‘inner apartments’ into a baram, instead of making it the place where she feels she is beloved while she loves,—that until public opinion, and the laws of the land are changed in this respect she cannot rise to her proper place. The idea that a man *can* have more than one wife seems to us to have more injurious effects both upon his own affections, and upon the condition of females, than the actual evils resulting from multiplying wives, for the equality of the sexes will always restrict the practice. The ignorance of Chinese females generally is properly considered by us as degrading to them; but we may observe, that if they are taught to be virtuous, industrious, and decorous, Chinese literature can add very little that is calculated to expand their minds, or purify their hearts. Facility of divorce has also a tendency to make a wife more a slave than a friend; and indeed we may sum up the evils of their situation by saying, that as all social intercourse between unmarried youth is rigidly prohibited, so, there being no cordial friendship or reciprocity of esteem before marriage, there is but little afterwards; the husband thinks he has conferred a favor by taking away her reproach of being single, and the wife feels her dependence too acutely ever to think of becoming the companion of her lord. Christianity is the only remedy for these evils, the only emancipation act that can be found to liberate the daughters of Eve from the slavery of public opinion now and here arrayed against them.

We bring these observations to a close, by a remark upon the use we think can be made of such works as the *Female Instructor*, and other ethical writings in Chinese literature. We here see abundant reference to principles of propriety, decorum, chastity, &c., but we know that to a Chinese reader they mean little more than external conduct. They are, however, intimations that God has not left himself without a witness in their bosoms; being without his law, they are a law unto themselves. Let him then who wishes to introduce the holy principles of the Bible among the Chinese, show the deeper meaning of these terms; exhibit their sense by that book, and build up his teaching upon what of a conscientious sense of right and wrong the Chinese have, show them a more excellent way; and Him whom they ignorantly worship declare to them in all the purity and beauty of His own word. We shall get an impatient hearing for our doctrine, if we commence our instruction by decrying and despising all that the hearer has been accustomed to revere and imitate; but while we tell him the high demands of his Maker, we ought to respect the advances in truth which he has already made. W.

ART. II. *Ten regulations, drawn up and published by Lin the late high commissiour for the removal of the evils arising from opium.*

THESE regulations we select from the Portfolio Chinensis, which was noticed in our number for September—they form the last half of a paper relating to the internal policy of the country; the first half of the paper was given on preceding pages, 267—274.

“First. At the head of the four classes of the people stand the literati. Should there be any of the candidates for literary and military distinction who have smoked opium, verily they will find that their prospects are injured, and to all classes of upright men they will be absolutely obnoxious. Now there is specially granted a limit of two months, a length of time amply sufficient to all those who really know how to dread the laws, and will at once reform. But if again you should be found gazing about, cherishing hopes of long delaying your reform, and being carried away by the stream, you entirely forget your obligations, then will your crimes be more aggravated than those of the common people. As the ears and eyes of the official instructors will be very near at hand, those of you who smoke opium and those who do not will be everywhere necessarily known. These official instructors being made responsible should institute thorough and individual examinations and arrests, and transmit information to the local magistrates, who from true proofs will give clear judgment, and at once proceed to investigate and punish the guilty.

“If they presume to prove refractory and not come [to be examined], then it will be naturally evident that they fear inquiry, and my first object shall be to request their dismissal from office. And let the said literary instructors make a thorough examination of the college records, and according to their pleasure appoint five persons who shall stand mutual securities for each other. Within each of these lists let the surname and name of those who are thus to become securities for each other, be accurately noted down, and when the business is completed, let the lists be handed up to the magistrates, that they may make the public announcement. Those students and clerks who are viewed as sufficiently confidential, may be excused from going to be recorded. Should the official instructors give undue protection, or make it a principle to report them as being sick or absent, when upon examination, they are found out, they shall be dismissed. As to those who purchase their office, and those also who obtain their degree either by merit or money, they should all become examples for the common people. Should there be any of this class of official personages who, not knowing how to behave with propriety, nor to act with correctness, still continue to revert to the smoking of opium, verily will they render themselves most disgraceful; and should they even go so far as to deal in the drug, scheming after gain, they indeed become the most degenerate ruiners of their race! It is therefore proper that

we order each of the chow and hëen magistrates to institute minute examinations and make a record, and having drawn up a distinct list of the whole number of said persons, let them transmit it to the literary officials, that they may command the candidates to become security for those of each other with whom they may be acquainted. But if there are candidates with whom thorough acquaintance has not yet been formed, and there be reluctance to become security at random, then the responsibility must rest upon those of the purchased and merited officials who have already given their security, and they must also become security for their fellows. Every one who does not wish to act as security, must be distinctly noted down in the records, within two months after the document that prescribes the term arrives. And when the matter is completed, send in this minute list to the district officers. Those who have no person to stand security for them, let the whole of them be again communicated through the said magistrates, that distinctions may be made by instituting examinations and fully sifting the matter. And moreover should there be any who have been long accustomed to deal in the drug, and against whom ample proof exists, or any whose old habits of smoking remain unreformed, such must be punished as the laws direct. Should there be those of established moral worth, who, on account of indifferent circumstances, have but few acquaintances, and consequently no one to give a bond of security for them, then let the aforesaid magistrates draw up a list and have it recorded, which will render it unnecessary to take any further bond from them, and by which means too, a stop will be put to confusion and annoyance.

“As to the above sang-yuen, keuen-chih, and kung-këen, if, after they have given their mutual security, they should by other means be found out, then the five individuals who thus mutually secured, shall altogether be amenable to the laws. But if any of you, from time to time, will give information to the authorities, and not yield to your own whims by keeping silence, then you will avoid being implicated with them in their guilt. We herewith annex a form as follows :

“Certain graduates——age——height of person——face having beard or not——residing in what city, and street——how many years since entering their rank——names of the five persons who become mutual securities——. Those who can venture to stand security must send down their names, and those too who cannot venture to secure, must also write down their own names.

“Secondly. The soldiers who smoke opium, from the time forward that they receive these severe prohibitory orders ought to obliterate every trace of the evil. But being for a long time addicted to its use they accordingly fear that they will not be able, entirely, to leave it off. The state maintains soldiers for the purpose of seizing traitors and repressing crime, and as soon as they become opium-smokers, their spirits and their muscular powers become debilitated, and they are consequently utterly worthless. How then can it be said that they are adequate for following up their profession? When

once you are inebriated with the drug, you are forthwith prostrated by sleep, and prefer death (to being woke up). Does this intoxication, however, end merely in finding a sleeping-place in the sand? We ought, without delay, distinctly to establish regulations, rigorously instituting strict examination in order to do away with this accumulating evil, and to purify the army. We have already addressed orders to the naval officers, and to the commanders of the garrisons in every division, to take down the age, place of residence, with the real surname and name of the soldiers, and distinctly to make out an accurate list, and present it for examination, that, in every station, we may authentically designate the names, and appoint the securities. Let every five men become a quinquenvir, and let them associate in jointly presenting this bond of security. But if there are any who are unable to place mutual confidence in each other, they will be allowed to give in their surnames and names, under which must be distinctly written down these three characters, *'dare not secure.'* Let the said officers of the garrisons then proceed to draw up a list of every soldier who could not dare to act as security, and wait until a deputed officer institutes examination; or let the above officers themselves, enter upon examination in order to verify, that it may be so arranged as to distinguish the false from the real. And after this said bond has been given, if any should become offenders, the whole five persons shall be implicated together. Positively there will be no forbearance shown. Should the said commanding officers become abettors, and gloss over matters, or should there be any who become negligent and fail to make due inquiry, they also shall be severally degraded in order to give a warning to others. If these commanders be themselves offenders, we allow the subordinate officers of the garrison, and also the soldiers to point out their names, and state it by petition; and if upon examination true evidence be adduced, then they (the informers) shall be praised and promoted; but if their accusation be false they shall be held guilty. Thus let these mutually unite and examine each other, and all together proceed to renovation. Thus will I, the great minister, really cherish the highest expectations, that all the naval and land forces will become thoroughly invigorated. I hereby annex a form of bond as follows:

"Age——height of person——face having beard or not——how many years since entering the ranks——at what garrison now stationed——surname of commanding officer——where patrolling——whether belonging to the corps of infantry or cavalry——. We five soldiers herewith become mutual securities for each other. Those who presume to secure, must each annex his name, and those whom they cannot venture to secure, we allow them to report their names.

"Thirdly. The clerks, relations, and retinue of the magistrates, are always very near them; and while the officers themselves may perhaps desire to preserve their reputation unsullied, yet there are many of this class who trifle with the laws, and are deeply imbued with the prevailing habit. But they rely upon these said officers for protection, resembling altar-mice and wall

foxes, and it is exceedingly difficult to fix an accusation against them. And the officers also, on account of their being clerks or relations, make it a principle to afford them assistance; and also too, in consideration of their talents and learning, or sympathizing with them in their poverty, fear to dismiss them for a single morning. Indeed they do not look upon them as upon the bulk of the people, and therefore show them personal partialities, and indulge them by keeping silence. As to the attendants, they have originally been drifting about without any settled residence; and they are either retained by their present patrons, or else, in consideration of their talents and ability, having been in your employ many years, you, the said officers, are therefore unwilling to sever your affections from them. But are you not aware that this feeling of indulgence, is nothing but a womanish benevolence?

“As soon as the superior officers shall, upon examination, hear of this, you will find yourselves unable to secure your own rank; for, failing to examine, you connive at the schemes of your underlings, and on this account therefore you are to leave your office. Is this deserving of dismissal or not? We now hear that at every office, there are not wanting individuals who smoke opium, and we hereby make the respective mandarins personally responsible for instituting honest inquiry; and if they will arraign the guilty for punishment, and afford not the slightest protection, they themselves will be forgiven of their former crime of failing to institute examination. But perhaps from mere suspicion, or out of respect for them, they feel unable to point them out definitely; still what difficulty would there be in giving them an early dismissal, by which you would preserve your respectability, and avoid involving your own selves? During the limited period, which is wholly included within the two months, those in the offices, no matter whether opium-smokers or not, must sign a bond, and the inferior officers must present it to their superiors; and these officers must jointly communicate in order that evidence may be adduced for examination. But should there be any glossing over of matters, it will be decidedly impossible to excuse the fault. And all those persons who are about the public offices, either availing themselves of these said places in order to secure maintenance for their families, or attending upon the officers in an honorable or menial capacity, why should they not also respect the public weal, uphold the laws, and effectually serve their masters? But if they violate the laws, and thus involve these officers, how, having any moral principle, can they bear to act thus? Those who have their families with them, and either, under cover of the night smoke, or in their private apartments steal a whiff, so that the magistrates are unable to extend their investigations to them, do they not know, that when once these officers themselves become involved, it would not be a difficult matter to make secret examination everywhere? And once having been denounced, how can you preserve your respectability? When the instrument of punishment falls upon you, of what avail will after repentance be? Should you not at once feelingly think about reforming? As it regards the managing clerks and writers in the various offices, as well as every description of police-runners,

of which class there are a very great many, we ought to make their respective officers responsible for them also. Let them devise means for examinations and prohibitions. As soon as the above subordinates enter upon their duties, and as soon as the said police commence their service, the whole of them become as sly as foxes, and as fierce as tigers, and by intimidating threats seize upon gains. Any of them happening upon opium store-houses, or places where the drug is smoked, invariably connive for their own private advantage, looking upon the smoking of opium, as an old and usual custom, and the traffic in it as their own regular business. Thus inveterate, therefore, does the habit become! And by just merely prohibiting the vices of the people, will the above men be able to break them of their habits? We ourselves, therefore, ought to be perspicuous in the establishment of regulations. At all the offices, both great and small, let the distinct number of clerks and police-runners be noted down, and do you (the mandarins) strenuously exert yourselves in instituting examinations, and let none be added beyond the appointed number. But should you have any supernumerary servants, and extraneous police, and you do not proceed to dismiss them, then you will bring upon yourselves immediate denunciation. The regularly appointed clerks and police-runners must be examined, and noted according to list, and then you can direct which of the five men you please, to become mutual security for each other, and to give a bond, securing that there shall be no smoking opium, connivance, or clandestine traffic. If, upon examination, they afterwards be found guilty, all shall be implicated together. And should there be those for whom they do not wish to stand security, let this also be stated in the lists, and, by the said mandarins, let them be severally examined, and if the truth of their guilt can be really obtained, upon such shall be inflicted the greater punishment. This matter depends entirely upon the above officers arousing themselves to spirited exertion. Let them, from time to time, make strict examination, as well as investigate every affair, and cause it to be known, that the law must be dreaded, and that none must dare to act clandestinely. Let the offices be first purified, and then, perhaps, the districts can be put to rights. But if these officers are allowed to persevere in granting protection, we ought accordingly to hold them responsible for examining each other. Hereafter, we not only hold the higher mandarins responsible for examining their subordinates, as secretaries in the office, relations, retinue, clerks, and police-runners, but should there be any individuals whatever at the office of the said superior official functionaries who smoke opium, we also allow the subordinates in office to denounce them for punishment. It will be incumbent upon the civil and military officers, who are of the same city, to proceed mutually to examine each other, and we hereby enjoin the literary assistants, who are of the same city also, to make, from time to time, thorough examination into the state of the chow, foo, and heën offices. Still they must not continue to shift and turn about, and take this bond upon them as a mere matter of form, for, if upon examination, they are found out to be offenders, we will permit them to be denounced. And

if found out by other means, we shall note down the faults of the mandarins of the same cities for the purpose of giving warning. It is all important, that it be well established by report, that both the high and the low are purified. But if you have a heart to connive and to screen the guilty by deceit and imposition, then indeed shall we take the law into our own hands, and you shall be sternly dismissed. Nobody cares for the mischievous rat, if he does fall into a disgraceable vessel.

“Fourthly. The seaport entrances of the province of Canton, have hitherto been divided into the three passages of central, eastern, and western. From the places where the harbors diverge, merchant vessels proceed out to sea, and there are also fishing boats, passage boats, and earth boats, as well as custom-house vessels, and other kinds of sailing craft of different names. Among these there are some who take in goods clandestinely, and deal in opium, and smoke it also; or covetously scheming after trifling gains, take supplies to the rascally barbarians. Everywhere are boats of this character, and we ought to put upon the whole of them, the sternest prohibitions. We order the constables of said harbors to make out and prepare an accurate list of these vessels’ names, and then present it at the offices of their respective superiors. And let the mandarins strictly enjoin that every five of these vessels become mutual securities for each other, and that, from time to time, they be overhauled and examined. And should there be those who cannot cherish mutual confidence, the names of their vessels must nevertheless be distinctly noted down, and also this form of words ‘*dare not secure.*’ The said officers must then take up the boats for which there is no person to give a bond of security, and make out a list of them; and from time to time overhaul them in regular order, and examine them. And if upon examination there be found no valid proofs of their being legally engaged, then a statement should be prepared and delivered over to the constables of the port, that they may accordingly detain them, and not allow them again to proceed out to sea. As to those boats which ply within the rivers, both great and small, and also the tanka boats, and-fishing smacks, we shall hold the local magistrates responsible for examining the whole of them. Should there be any merchants, who, in defiance of the laws, smuggle and smoke opium, we allow the above boat-people to proceed on shore to the local officers, and give secret information concerning them; and having overhauled them and decided evidence of their guilt being found, then let the informers be liberally rewarded. But if they bring false accusation, through design to injure, and for all such evil practices, let them be rigorously punished for their crimes, without the slightest forbearance.

“Fifthly. The province of Canton throughout, constitutes a promiscuous place of residence, where learned scholars and merchants come from abroad, quite a large number of whom take up merely a temporary abode, and so constantly move themselves about from one place to another, that the very traces of their proceedings are uncertain. Yet the names, however, of those who rent houses for themselves to dwell in, are to be entered into the lists

of the respective constables. As to those travelers, who sojourn for a short time only in the temples and taverns, let the local mandarins make the stewards of the temples and the landlords responsible for keeping a register of them in regular rotation, and for making inquiries as to the surnames and names of those who dwell in the wards, and carefully and accurately write them down in the lists. And upon every fifth day, let the register be presented to the acting individuals of the offices for their examination. When the inspection has been completed, let the register be returned, and a fresh one handed in. Should there be any who smuggle and smoke opium, we allow the stewards of the temples and the landlords, from time to time, to give secret information, and should real evidence be obtained of their guilt, the informers shall be handsomely rewarded and praised. But should any knowingly conceal matters, and it become otherwise discovered, all parties shall be rigorously dealt with. And if there be those who, through ill will, or to fasten their own guilt upon others, falsely accuse, heavily shall they be punished and no forbearance shown.

“Sixtly. The various merchants who return to the different provinces, make purchases of those goods which are the most valuable, such as broadcloths, camlets and glassware, as well as every description of finely wrought foreign goods; and also goods which are coarse and bulky, such as medicinal drugs, dyeing stuffs, assorted fruits, betel-nuts, palm-leaf fans, and sugar candy, as well as all kinds of native merchandise of general consumption. In the first place, the goods were put into the hands of consignees, who hired workmen, for the merchants, to pack and envelop, as it was of the first importance that the goods be put up tight and firm, lest, during the time of being transported by water and by land, they might be stolen or become injured. In arriving at, and passing through the custom-houses, duties are levied, but it is exceedingly difficult to open them, one by one for examination. Among these merchants are borders of vicious personages, whose only views are gain. But you are advancing in a dangerous pathway in search of fortune, and by smuggling for your own private advantage, there is no kind of abuse which you do not originate. Moreover, there are principals of firms who connive, and whose workmen take bribes, thus being so mutually guilty of collusion, that it is difficult to find them out and seize them. How can you but be aware that this vaporous earth and the smoking implements ought now, at this very time, to be most positively inquired into. Everywhere should rigorous examinations be made, and no stop made until the guilty are seized. If there should be contraband articles put in when the goods are packed, and it should turn out that the head of the firm be of correct principles, and those in his employ regard the laws, immediately, upon information being given, shall the whole amount of the property (of the merchants) be confiscated, and they will find that their lives are overwhelmed in a ditch. How can you jeopardize your body by making a trial of the laws? And through greediness for filthy lucre disregard your lives? These clearly defined regulations are put in use for the purpose of doing way with illegal connections



and smuggling, and all such abuses. After this, when the merchants transport their goods from the warehouses where they were remaining, the whole class of principals and agents of the hong, shall be responsible for all the packing and preparing done at their warehouses. Then, upon examining them separately, if there should be an offender, let him be forthwith informed against, and the informer must be liberally rewarded. But if there be no contraband goods whatever, allow, as hitherto, the passport license to be put upon them, and also the seals of the respective factories, for a distinctive mark. And let them also make out clear lists and bills of lading of the designations and number of the goods. A bond must also be issued and signed, to the effect, that there will not be the slightest smuggling of prohibited goods. Let the seals of the above hong be delivered to the merchants, to be kept in their possession, that, in transporting the merchandise through the custom-houses, they may take the bill of lading and bond of security, and deliver them to the deputed custom-house officers, that they may compare them, to see whether they agree with the marks. After an examination of the goods has been made, and nothing be found contraband, then they may be allowed to proceed. But if, upon examination, there be decided proof of prevarication, besides dealing with these said merchants according to the rigor of the laws, the goods, moreover, shall be confiscated. There must also be clear investigation as to who gave the bond of security; and orders must be hastily given out to the local magistrates sternly and secretly to examine into the matter, and make arrests, that the whole of the guilty party may be severely dealt with. But perhaps the partners of the firms, and the workmen, may be guilty of low cunning, and for them also, must we hold the heads of the respective firms responsible. Thus it is decidedly requisite, that a system of regulations be established, to the end that traitorous traffickers may know how they can be made to fear, and not rush into danger to enhance their own private interests. And good principled merchants also, will avoid, at the transit custom-houses, the embarrassments of forced detention though false pretenses. Thus verily by one move, will the above two ends be obtained. As to the officers who are sent to take charge of the revenue, if there is any smuggling of opium among them, doubly increased shall be their punishment; and those who inform against them, shall be most amply rewarded.

“Seventhly. For those who smoke the drug, we hereby establish a limit in which they are to break off the vile habit. As to the smokers in the provincial city, the limit is to begin with the second moon (middle of March), and terminate with the third moon; and with those out in the foo, chow, and hëen, it is to commence upon the day of the reception of this dispatch, thus making the term assigned two months to every body to abandon the habit, and during this fixed term of two months to him who does not leave off no mercy will be shown. Verily must you skin your faces, and purify your hearts. What difficulty would you find in putting an entire stop to your nightly smoking revelings? He who has, for a long time, had in his posses-

sion crude opium or the drug in its prepared state, the smoking pipes, and the pipe-bowls, together with the sundry apparatus, the whole we will allow to be delivered up to the magistrates without making inquiries as to the surnames and names. But there must not be the slightest secret concealment. The opium pipes which are delivered up must be distinguished clearly as to whether they are real or false. Those having on the outside of them the marks of use, and within the oily residue of the smoke, are the genuine ones: and those which are made of new bamboos, and merely moistened with the smoky oil are the false ones. If there should be any ill intention of hushing up matters by confusing the false with the real, or perhaps making voluntary surrenders without the slightest sincerity, as soon as it is, by examination, found out, doubly increased will be the punishment inflicted. As to that class of villainous persons in whose dens the opium is sold, and in whose shops it is smoked, always having been lusting after gain and acting clandestinely, it will be difficult for them to cover up men's ears and eyes. Now at this very time if they do not take their opium both crude and prepared, and voluntarily deliver it up to the officers, when they come to be informed against by the people, or should spies lead to their being arrested, and upon search there be found evidences of real guilt, decidedly shall they be dealt with according to the utmost rigor of the laws; and the whole property of the culprits shall be confiscated, and according to its value shall rewards be given to the persons who informed against them and led to their arrest. But should the accusations be false the informer shall be considered the culprit. You ought now to know that these prohibitions are perpetual and severe, and until the evil be cut off we relax not. Let all who hoard up opium, whether crude or in its prepared state, cherish no idle expectations about delay, nor foolishly imagine that in a short time these prohibitions will be relaxed, and proceed again to scheme rapaciously after gain. Should it come to pass that you be seized and punished for your crimes, of what avail would repentance be? Moreover, in delivering up raw and prepared opium, opium pipes and smoking apparatus, no matter whether at the large or subordinate offices, in every district and at every time, they will equally be allowed to be received. As for instance, I, the great minister, at the offices where I temporarily reside, have both literary and military officers who officially proceed about; and also for the transaction of business, I have official followers. If there are really persons who come to these offices to make voluntary surrenders, it will be the duty of each official on no account to reject them nor refuse to receive the article. Should those men on duty who manage the affair prevent persons from coming by extorting money; or embezzle the articles which have just been delivered up, scheming to turn them over for sale to enhance their own interests; or seizures be made by soldiers and police-runners in the foolish hopes of obtaining merit and receiving rewards, we allow the aggrieved people to proceed to the superior offices and petition against them, and according to the proofs adduced rigorous will be the investigations concerning them. Let each tremblingly and heartily obey these regulations.

“ Eighthly. Should there be any persons who lodge information, either condemned criminals who turn states-evidence, or spies who secretly inform, it will be proper to enter the houses, and make search for that which may be hoarded up, and lay hold upon it. The evil of smuggling in opium, and so placing it in the houses as to implicate others must be strictly guarded against; and rumors of deception and suspicion must also be decidedly suppressed. After you have happened upon a house which it is proper to enter and make examination, each literary and military officer must necessarily in person take soldiers and police-runners along with them, and when just about to enter the door, let them take the soldiers and police-runners they previously brought with them, and thoroughly search and examine them one by one. Let also the great outer door be barred, and do not allow loiterers to rush in until after that which has been hidden within has been searched for, examined after, and brought out. No matter whether there has been any hoarded up article seized or not, those soldiers and police who entered the houses, must, every one of them, at the time they come out, be openly searched and examined before all. Thus as they come clean they may equally so return: and also for the two evils of depositing opium with designs to implicate, and stealing goods there may be alike no excuse.

“ Ninth. The literary and military officers, both high and subordinate, have together the charge of the whole population to act as their ensamples. But are those who have not yet corrected themselves able indeed to correct others? The sacred son of heaven has distinctly decreed the laws of punishment according to the principles of extreme justice. All individuals who smoke opium, although they may be honored with the titles of kings and of dukes, will nevertheless not, under any circumstances whatever, be regarded with leniency and forbearance. How can it be permitted for the officers of the different provinces to set such shameful examples for the vulgar and the learned! Already, on a former occasion, have Tang, the governor, and E, the lieutenant-governor, sent out official orders that examinations be instituted and denuncements made. But it is really to be feared that it is the usual habit of the provincial mandarins, from the highest to the lowest, mutually to screen each other, and consequently inquiry will become a mere matter of form, and it will finally be very difficult to come at the truth. We ought, therefore, to extend the power of the laws, and allow the subordinates about the mandarins to inform against them, and thus open a wide door for the lodging of information, without permitting offense to superiors or insult to the aged. Then this class (of evil-doers) will be the abandoned of the officers who have previously transgressed and have been punished, and therefore cannot become high officers, for the evidence is conclusive that they are really guilty men. That there exists national laws which decree death, men ought the more naturally to combine in indignation against the guilty. Those officers who have subordinates about them, if really informed against, proper evidence having been obtained, and they are truly pointed out as the guilty individuals, how can this be said to involve the names of the informers as

being offenders against right principles? I, the high minister, received the imperial will to come to the south, and, as soon as I entered the Kwangtung territory, rumors reached my ears, that both among the civil and military officers, there were not wanting those who smoked the drug; and that as to individuals among the civil officers there were very many who smuggled and schemed after gain. In all these districts we shall institute inquiries and make seizures, and we will request that the guilty may be delivered over to the Board of Punishment for rigid examination. If the civil officers are thus remiss, it will be difficult to secure that, on the part of the military officers stationed along the coast, there will be no bribes taken, no connivance, clandestine traffic, smoking of opium, and all such abuses. If the magistrates themselves do not uphold the laws is it then desirable to charge them with governing the people! If superiors do not respect themselves, is it indeed desirable to consider them responsible for setting a good example for inferiors? If the officers are reckless of crime, their guilt ought to exceed that of the common people. If superiors have no self-esteem, it will be exceedingly difficult to execute the laws, and have a name for justice. Hereafter, no matter in which region, as it regards the officers of the salt, literary and military departments, if they have subordinates who either smoke opium or allow it to be smuggled, and the said high mandarins connive on their account, the whole of them together shall be rigorously inquired after. And should there be any of the said high officers who themselves smoke the drug, or permit smuggling, and their subordinates are really able to bring forward correct evidence by which to inform against them, we shall deliberately judge with strictest equity, and shall distinguish the informers according to their merits by encouraging and promoting them. But if there is no genuine evidence of the case, and there be those who, on a sudden, through harbored envy falsely accuse, we shall prosecute them according to the laws of defamation and defiance of right, and their punishment will be greater than if merely guilty of false accusation.

“Tenth. After this document has been received in the various districts, the assigned limit is two months, in which will be received, upon delivery, the pipes, the drug itself, and also the implements.

“The literati, people and merchants of the cities and villages, who, in the slightest degree, know how to fear the laws, must on no account dare to violate these clear prohibitory regulations. As to those who have a perverse and crafty disposition, and live perhaps at a distance from the cities, it will be difficult to secure that they will not clandestinely open opium dens where men may conceal themselves, and smoke and practice all such vices. We therefore make the respective chow and heën officers responsible for dividing their districts into wards and sections; and from the cities to the villages, as well as near and far, let the constables draw up a census for examination in order to stop up the flowing evil. But if the constables, on the contrary, regard the whole as a mere matter of form, either because they grudge the expenses and remain inactive, or, fearing to give rise to disturbance, do not

go forward to their duty, or, perhaps availing themselves of their clerks and police-runners, seize upon opportunities for extortion, or permit the local constables to conceal the numbers of the families, or reluctantly make up the census, all their pretensions about the above business will be regarded as positively false. The worthy and unworthy constables being promiscuously blended, it is very difficult as to their surnames and names, to distinguish the real from the false. At ordinary times the officers feel that they have no responsibility resting upon them, and when matters come to a crisis how can they then avoid being involved? The local magistrates being unwilling to exert their whole strength in executing the orders they receive, it is not to be wondered at that whole hosts of robbers and vagabonds mutually disregard the laws. This state of things is becoming daily more and more prevalent, and so widely spreading are the disorders that it is difficult to devise measures against them. The reason is this: the local mandarins decidedly fear difficulties, and are fond of their ease. The cities and villages also are widely spread apart, and it is difficult for the ears and eyes of a single individual to extend to all places, consequently superiors and inferiors mutually screen each other, and they become habitual in their remissness. We suppose, however, that in each district and city, as well as in every village also, there must be some gentlemen, elderly persons, common people, and scholars, who are personally pure, and delight themselves in good, and who are honored and confided in by their fellow-citizens. Since the clerks and police-runners confusedly conceal matters, how would it do pressingly to request the graduated scholars to aid in tracing them? Let these graduated scholars in every village choose their seniors who are of highest moral qualities that the business of making out a census may be divided among them. If there are clans dwelling in any of those villages, then let the chieftain of the clan the deputy be publicly chosen.

“If there are people of various surnames promiscuously dwelling together, then let the head of the village and the village assistant be publicly chosen. Let a general view of the population be taken whether many or few, and reckon up the names of the chiefs of clans and villages with their assistants. When this has been clearly noted down and scrutinized, let the said chiefs and assistants of clans and villages repair to the h<sup>er</sup>en magistrates, all taking with them the door-tablets, and the lists of names that they may be accurately noted down in the tablets. He in whom mutual confidence cannot be placed, we allow to be written under his residence and name this form of letters ‘*dare not secure.*’ But it is requisite that the above dwellings be thoroughly examined and registered; there must not be any omissions made, nor mistakes and disorders committed. When this matter is completed, let a detailed account be presented to the district-officers for their examination. Let the local mandarins take up each village, and, of the individuals who dare not give the bond of security, let them make out another list, and set a limited day for examination, and if, upon search, any opium or smoking implements be discovered, rigid will be the punishment as the laws direct. For those

against whom no real proof can be alledged, we hold the chiefs and assistants of clans and villages responsible. Let a limited time be set for true investigation, and for giving the genuine bond of security.

“But if, as formerly, any one dares to refuse to become security, then those men for whom security is refused must verily be disreputable fellows, and therefore let them at once be seized and sternly examined. Thus necessarily will the people within these territories each know how to be apprehensive, and will also feelingly alter their former evil habits, and afterwards cease them all together. If, upon examination, there be any omissions made or mistakes committed, just draw a distinction between the [good and the bad of the] elders, and also of the chiefs and assistants of clans and villages. Should the examinations among the people not be strenuously conducted, only the local magistrates will be held responsible. With regard to the tablets, lists, paper, and provisions for the clerks and police-runners, the whole expense shall rest entirely with the respective local officers. Should there be the slightest withholding in supplying these things, we shall inquire after the offenders and disgrace them from office.

“We annex a formula for these tablets as follows: What chow and heën ————district ————name of the ward ————age of the head of the family ————what occupation following ————names of children ————of grandchildren ————of younger brethren ————of nephews ————of persons living in the family ————. Every head of a family having male children, let him write down each of their names, and, that they may be distinctly examined, let the red official seal cover the name. Distinguish between these three classes, namely: those who can be said not to smoke opium; those who have entirely given it up; and those who are just beginning to break off the evil habit. It is requisite that every particular be truly stated. There must be no confusion and disorder.—Five families become mutual securities. The seven persons of the clans and neighborhoods in giving the bond of security ought each to write down his own surname and name. He who has confidence in the others, let him subscribe these two letters ‘*dare secure.*’ But he who cannot cherish this confidence, let him distinctly say so, and write the words ‘*dare not secure.*’

“If there are those in the family who have secured, well; but if not, the names of those who cannot dare to become security must be taken up and pointed out.”

(Signed by)

THE CHIEFS AND ASSISTANTS OF THE  
RESPECTIVE CLANS AND VILLAGES.

ART. III. *The Shoo King; an extract containing the astronomy of the Yaou Teën, with explanations from the commentary of Tsuc Chin.* Translated by 文

MR. Editor.—I do not propose in this article to trouble your readers with any general observations on the Shoo King, as they will find the work reviewed at the 385th page of your last volume. The opinion is there expressed, 'that all sinologues who have not read the Shoo King, ought in common justice to set to work immediately, in order to make themselves acquainted with the quintessence of Chinese literature.' This recommendation induced the writer, with several others, to commence the perusal of this great monument of Chinese antiquity, which is at once the foundation of their political system, their history and their religious rites, the basis of their military tactics, their music and their astronomy; and in a word, contains the seeds of all things that are valuable in the eyes of a Chinese.

Agreeing with the recommendation above-cited, the writer would fain contribute his mite to induce the students of Chinese to read this interesting work, and for that purpose offers them here some of the results of his own perusal, which though imperfect may afford them assistance in what is perhaps the most difficult part of the work. Nor let the general reader, who has never devoted himself to the study of this language, pass over these translations without a careful perusal, for we are persuaded he will not be uninterested to read what the illustrious Yaou delivered more than 4000 years ago with respect to the motions of the heavenly bodies, and to learn that the Chinese to this day, in the arrangement of their calendar, only follow in the footsteps of his renowned astronomers, He and Ho.

The following I introduce to the reader as a veritable translation of that portion of the Yaou Teën which relates to astronomy, with such parts of the commentary as are either necessary to its explanation, or may serve to show the Chinese views of astronomy, at the time the commentator wrote, which was A. D. 1210. To these are added a few explanations of the writer to assist the reader in comprehending the system of the commentator, and likewise contrasting the Chinese calculations with those of the west.

#### SECTION III.

He (i. e. Yaou) also ordered He and Ho respectfully to regard the glorious heavens, to compute the

calendar, and make a representation of (i. e. an instrument to represent) the sun, moon, stars, and twelve signs of the zodiac, and respectfully to give to the people [a knowledge] of the seasons.

*Commentary.*

He and Ho were the superintendents of the office for preparing the calendar and astronomical instruments, and for acquainting the people with the seasons. *Leih* 曆 means the book in which they recorded their calculations. *Seäng* 象 is the instrument by which they represented the heavens, similar to the armillary sphere and optical tube mentioned in a subsequent section. *Jih* 日 the sun, is the essence of the male principle of nature, and in a day describes around the earth one revolution. *Yuě* 月 the moon is the essence of the female principle of nature, and once a month comes into conjunction with the sun. *Sing* 星 denotes the 28 constellations (in the zodiac). All the stars (i. e. fixed stars) are the warp (of the heavens), and Venus, Mercury, Jupiter, Mars, and Saturn, these five stars constitute the woof, and are included in the 星 *sing*. *Shin* 辰 refers to the divisions of the heavens into degrees, by the places in which the sun and moon come into conjunction, which constitute twelve degrees or signs. *Jin she* 人時 means the seasons for planting and harvesting, since upon these being earlier or later depends all the business of the people. A more minute explanation of all these matters appears below.

SECTION IV.

He (Yaou) divided [the duties], and ordered He Chung (or He the second brother) to dwell at Yu E,<sup>1</sup> and called it the valley of the rising sun. [He further directed him saying], respectfully as a guest receive the rising sun; equably arrange the business of the spring; the day and night are equal, the star is *neaou*; by these [tests] ascertain the middle of spring. The people are scattered, the birds incubate, and the animals copulate. (These are given by Yaou as further tests for ascertaining mid-spring.)

1. According to the interpreters a place in Shantung. *De Guignes.*



Commentary.

This, with the succeeding four sections, informs us that the calendar having been completed, and a division of the duties made in order that it might be distributed, it was moreover tested and verified from a fear lest there might be some error in the calculations. It has been said, that those who were ordered, in the preceding section, were He the elder brother and Ho the elder brother, but that in these [4 sections], the orders were distributed among their 2d brothers and 3d brothers. We have no means of ascertaining if this is correct or not. *Chüh jih* 出日 is the sun just rising. For on the morning of the vernal equinox, at early dawn, when the sun was just rising, they observed the shadow which was cast, upon its first emerging above the horizon.<sup>2</sup> *Tung tsö* 東作 means the things which should be commenced in the spring months, the season for commencing the annual labors. For because the terms (*tseë*) of the calendar<sup>3</sup> are sometimes earlier, sometimes later (i. e. with respect to the lunar months), they equably arranged their (i. e. the twenty-four terms) preceding, or being later (in any given year as respects the lunar months) suitably, (i. e. so as to accord with the solar year or the true seasons), in order to give the calendar to the *yewsze* (the officers whose duty it was to distribute it to the people). The star *neaou* 星鳥 belongs to the seven constellations of the southern quarter called the red bird.<sup>4</sup> Yih Hing, of the Tang dynasty, has explained it thus; "they (i. e. He and Ho who had computed the calendar, which the younger brothers were to test by observation) had computed that the star *shun*

2. This must have been done in order to observe the direction of the shadow, and not its length, as that would be the same every morning at sunrise. Another commentator tells us it was to see if the sun was at 卯 *maou*, or due east, and if it rose at 6 o'clock.

3. *Tseë ke* 節氣 refers to the twenty-four terms of the calendar. The Chinese calendar year is adjusted to lunar months, and therefore their months vary considerably in different years with respect to the true seasons. They therefore have had recourse to another division of time into terms, regulated by the sun, giving a term for every 15° of the sun's longitude, which therefore correspond accurately with the seasons, and serve to guide the husbandman. These terms are called 二十四節令, or twenty-four fixed terms, and are always inserted in the calendar. See Morrison's View for Philological Purposes, page 103.

4. The names of these constellations are 井鬼柳星張翼軫 "The star *neaou*," says P. Gaubil, "should be taken for a celestial space or constellation, which commences from the star in the heart of the Hydra; it is the constellation *sing*." The star *shun ho* is not contained in any Chinese catalogue of stars that I have seen.

*ho* would be the meridional star on the evening of the vernal equinox." *Sesh* 析 means divided and scattered. Before this time the winter was cold, and the people were all collected in the corners of their houses; when this period arrived, then by the people's separating and dwelling apart was verified the mildness of the atmosphere.

## SECTION V.

Yaou also commanded He Shüh (or He the 3d brother) to dwell at Nan Keaou, and called it the bright capital. [He further ordered him saying,] equably arrange the summer changes, respectfully take the length of the sun's shadow (or its meridian altitude): the day is the longest in the year, the star is *ho*; by these [tests] correctly ascertain true midsummer. The people are more scattered, and the birds and beasts moult and shed their skins. (All these are given as indications whereby to verify the truth of the computations in the calendar, as in the case of the spring.)

*Commentary.*

*Nankeou* 南交 is Cochinchina or Tungking to the south. Chin She says, that below Nankeou there should be these three characters 曰明都, "called it the bright capital." *Go* 訛 or transformations, mean the things which should be changed in the summer months, at which time the days were long and things flourishing. *Kingche* 敬致 has the same meaning here as in the Ritual of Chow, where it is said "at the winter and summer solstices take the length of the shadow cast by the sun when on the meridian," for at midday on the summer solstice, they worshiped the sun (or rather perhaps made obeisance with suitable ceremonies as in the case of

5. There is great difficulty in translating *kingche*, but I have given the rendering of Choo footsze taken from another commentator. If however we consider the parallelism which runs through the four sections in which the observers are severally commissioned, we shall be inclined, I think, to adopt the meaning here given. In the case of the equinoxes, they are enjoined respectfully to treat as a guest the rising and setting sun, and there can be no doubt that their attention was directed to the sun at rising and setting to observe if it rose and set at 6 o'clock, and further if it rose due east and set due west. But at the solstices the important matter would be the length of the shadow which the sun would cast at noon, for its meridian altitude would diminish immediately after the summer solstice, and the shadow in consequence increase. The opposite of this would take place at the winter solstice.

his rising and setting at the equinoxes), and observed its shadow, as it is said, "where the shadow of the solstitial sun is five inches from a foot gnomon, we call that the centre of the earth." The longest day was 60 *kih*, or 14 hrs. 25 m. The star *ho*<sup>6</sup> belongs to the seven constellations of the eastern quarter, called the Azure Dragon. *Ho* is the star 大火 *ta ho*, which was the meridional star on the evening of the summer solstice. *Ching*<sup>7</sup> 正, or the summer solstice was the end of the *yang*, and midday was its true place (or stopping place).

## SECTION VI.

In pursuance of the division of duties, he ordered Ho Chung (or Ho the 2d brother) to dwell in the west, and called it the dark valley. [He further directed him saying,] respectfully escort the departing sun, equably arrange the western completions (i. e. the affairs which should be completed in autumn); the night and day are equal; the star is *heu*; by these [tests] take the middle of mid-autumn. The people are tranquil, the birds and beasts have sleek coats.

*Commentary.*

Western completions, 西成 means the things which should be completed and finished in autumn, the season for finishing affairs. *Seou* 宵 means night; the night and day were equal, for the length of the night (the number of *kih* of the night) at the autumnal equinox was the mean between that of the summer and winter sol-

6. The names of these constellations are 角亢氐房心尾箕. The star *ho*, which was on the meridian on the evening of the summer solstice, "is," says P. Gaubil, "the celestial space or constellation called *fang*, which commences from  $\pi$  Scorpio." The star *ta ho* is not in the catalogue given in Morrison's Syllabic Dictionary.

7. At the solstice, the observer was directed to 正 (correctly ascertain midsummer), whereas in the case of the equinox he was directed to 殷 (take the middle of) mid-spring. The object of the commentator is to explain the change in the phraseology, and he informs us that the reason of this change was, that midsummer was the extreme point or end of the *yang*, and therefore 正 (to correctly ascertain) is used. In the case of the equinoxes, 殷 (to take the middle of) is used, because the vernal equinox is the middle of the *yang*, which commences from the winter solstice and ends at the summer; and the autumnal equinox is the middle or centre of the *yin*, which commences at noon of the summer solstice, and ends at midnight of the winter solstice.

stices (which were respectively 60 and 40 *kih*). The day and night were each 50 *kih*, or 12 hours. He mentions the night from which the day is seen, wherefore the text merely says 宵 *seaou*, night. The star *heu* belongs to the seven constellations of the northern quarter called the Black Warrior.<sup>8</sup>

## SECTION VII.

He also commanded Ho Shüh (or the 3d brother), to dwell at the north, and called it the capital of darkness. [He further instructed him saying], carefully examine the northern changes; the day is the shortest; the star is *maou*; by these correctly ascertain mid-winter. The people dwell closely within their houses, and the birds and beasts have down and soft hair.

## Commentary.

The northern wastes 朔方 *sō fang*. He called them 朔 *sō*, which means to resuscitate, to revive again from the dead. All things at this season (the winter solstice) die, and afterwards revive again. (The use of the word is the same as in the phrase) the moon becomes dark and again revives (i. e. wanes and waxes). The sun traveling on (in his annual journey), when he arrives at this stage of his course, is sunk in the centre of the earth, and all nature (literally 10,000 appearances) is clothed in darkness. *Sō yih* 朔易 northern changes, means the things which should be changed in the winter months, when the business of the year has been completed, when old things are put away and new commenced. The shortest day was 40 *kih* (equal to 9hrs. 36m. 40s).

The star *maou* is the constellation *Maou* of the seven western constellations, called the White Tiger.<sup>9</sup> He (the emperor) had ordered He and Ho (the chief astronomers) to make the calendar, and prepare

8. The names of these constellations are 斗牛女虛危室壁 *Heu* was the star on the meridian on the evening of the autumnal equinox. This, according to P. Gaubil, is the constellation *Heu* which commences from  $\beta$  Aquarius. Chinese plate the 玄枵 which is not in Morrison's Catalogue.

9. The names of these constellations are as follows 奎婁胃昂 畢觜參 *Sing yaou* 星昂 star on the meridian on the evening of the winter solstice. P. Gaubil says, "this should be taken for a celestial space or constellation, commencing par la lucide des Pleiades."<sup>20</sup>

astronomical instruments; and had also afterwards divided the four quarters and the seasons (amongst different individuals), so that each one might test its (the calendar's) truth, and ascertain whether there was any error in their (i. e. He and Ho) calculations; for such was the respect which the sage (Yaou) had for heaven, and his diligence in ruling the people, that his caution was as above-mentioned; hence his plans were never opposed to heaven, and in his government he never lost sight of the seasons. (That is, he never exacted public service from the people when they should be engaged in husbandry.)

Now according to this (that which we have read in the preceding sections), at the winter solstice, the sun was in *heu*,<sup>10</sup> (in the time of Yaou), and the star on the meridian at evening was *maou*; at the present time the sun at the winter solstice is in *too*,<sup>11</sup> and the star on the meridian in the evening is *peih*,<sup>12</sup> (thus we see) the meridional star is not the same; for the celestial sphere has  $365\frac{1}{4}$  degrees,<sup>13</sup> and the tropical or common year has  $365\frac{1}{4}$  days: but the  $\frac{1}{4}$  of a degree of the celestial sphere has a surplus (unexpressed), and the  $\frac{1}{4}$  day of the tropical year has a deficiency (unexpressed); therefore the degrees of the celestial sphere, constantly, in its equable revolutions, spread over, and the sun in his journey revolves within and comes short. The celestial sphere thus gradually errs to the westward, and the sun gradually errs to the eastward, and this is the cause of the error in

10. A constellation which commences from  $\beta$  Aquarius.

11. A constellation commencing at  $\lambda$  Sagittarius.

12. Pegasus Algenib.

13. The commentator now enters upon an explanation of the precession of the equinoxes, which without any mention of the attraction of gravitation, or of the oblateness of the earth's figure, he disposes of with the greatest simplicity and ease. His explanation, which is truly Chinese, is really admirable for the ingenuity displayed in working up the materials he possessed; but alas! it leaves us without the slightest idea why this great phenomenon occurs. It is true, however, that notwithstanding he is entirely ignorant of the cause of the deficiency in the tropical year, he does give us some idea how it occurs, if we look through his artificial division of the sphere into  $365\frac{1}{4}$  degrees, the reason for which division must therefore claim our attention. The sphere is divided into  $365\frac{1}{4}$ , to answer to the sidereal or true solar year, which in mean solar time is  $365d. 6h. 9m. 9.6s.$  This, if the sun describes a degree per diem, gives  $365\frac{1}{4}$  degrees and a fraction over of  $.0006$  of a degree, which is not expressed; but the commentator afterwards tells us this fraction of  $\frac{1}{4}$  is to be taken as large or having something over. The tropical year which is  $365d. 5h. 48m. 57s.$  is given as  $365\frac{1}{4}$  days, where the fraction of  $11m. 3s.$  is disregarded (perhaps because unknown), and the commentator contents himself with telling us, as in the case of the degrees of the sphere, that this fraction is not fully  $\frac{1}{4}$  but wants a little; which is sufficient to show that it is the tropical year to which he refers. We can easily see how, by comparing these together, he gets his ideas of the error of the year, sun's slowness, &c.

the tropical year. This is what Yih Hing of the Tang dynasty has denominated the error of the tropical year. Formerly, the calendar was loosely prepared, and there was no law for this error established; but occasionally they ascertained the true time and made the necessary changes, so as to make the calendar accord with the movements of the celestial sphere. Yu He of the Eastern Tsin dynasty (about A. D. 350) first considered the celestial sphere (or true solar year) to be the celestial sphere, and the tropical year to be the tropical (i. e. he considered them to be distinct); and by looking back at their variations, established the law of its (the tropical year's) error to be about one degree in fifty years. Ho Chingteën considered this (error or retrocession) too great; he therefore doubled the number of his years and erred on the opposite side. Lew Chō of the Suy dynasty (about A. D. 620) took the mean between these two gentlemen, viz. 75 years, which was near to the truth; but also not very exact and close. We take advantage of their calculations, and record them in this place.

## SECTION VIII.

The emperor said, ah! you He and Ho [know] that a year (siderial) has 366 days. Employ intercalary months and fix the seasons; complete the year; faithfully regulate the hundred offices, and every business will flourish.

*Commentary.*

*Tsze* 咨 is simply an interjection. *Kc* 朞 means the sphere.<sup>14</sup> The celestial sphere is completely round, and its circumference has  $365\frac{1}{4}$  degrees. It revolves around the earth, revolving (moving) from the left or east, and constantly in one day makes one revolution, and exceeds (a revolution) by one degree.<sup>15</sup> The sun adheres to the

14. The meaning of Yaou then would be; "the sphere has 366 revolutions, producing three hundred, six decades, and six days." Another commentator has the following explanation of 朞 *ke*; "the celestial sphere in one day performs one revolution round the earth, and exceeds (a revolution) one degree; the sun also performs a revolution round the earth in one day; but with respect to the celestial sphere comes short one degree; thus one advances and the other recedes incessantly; and when they both come again to the degree from which they set out this is called a 朞 *ke*," which is therefore a siderial or true solar year. This counted in siderial time gives us the 366 days mentioned by Yaou

15. Thus the sphere being  $365\frac{1}{4}$  degrees; in  $365\frac{1}{4}$  days by gaining a degree each day, it would gain an entire circumference, and make 366 revolutions, or 366 siderial days.

heavens, and is a little slow,<sup>16</sup> and therefore the sun traveling one day also performs around the earth one revolution, but with respect to the celestial sphere does not reach to it by one degree.<sup>17</sup> After the expiration of  $365\frac{2\frac{3}{4}}{10}$  days<sup>18</sup> (*lit.* add up), then with the sphere it (the sun) is in conjunction, and this is the computation of the sun's journeying for one year.

The moon adheres to the heavens, and is still slower; each day it uniformly falls short of a revolution (literally the heavens, i. e. circuit of the heavens)  $13\frac{7}{10}$  degrees, and at the expiration of  $29\frac{4\frac{9}{10}}{10}$  days,<sup>19</sup> it is in conjunction with the sun.<sup>20</sup> From twelve conjunctions you

16. The fact appears to be so, from the earth's motion in its orbit, which gives the sun an apparent eastward motion among the fixed stars.

17. Because the celestial sphere exceeded a revolution by that amount.

18. The fraction  $\frac{2\frac{3}{4}}{10}$  day is the same as  $\frac{1}{4}$  day; the day being divided into 940 parts, as we divide it into 1440 minutes. Their division is perhaps as arbitrary as our own, for no reason is assigned by any of the commentators why 940 is chosen.

We shall perhaps more easily understand what the commentator means by the phrase "the sun and sphere or heavens being in conjunction," if we substitute a star for the sphere; which is the same thing, as all the fixed stars perform their diurnal revolution in the same time, and are immovable *inter se*. The earth's motion in its orbit does not affect the apparent diurnal revolution of the stars, which is caused by its motion on its axis. This motion of the earth in its orbit, however, being in an ellipse round the sun, affects its apparent diurnal revolution, and gives to the sun, as has already been said, an apparent eastward motion among the fixed stars, so that as compared with any star with which it is on the meridian at noon to-day, it will have lagged behind by their passing the meridian to-morrow  $3m.55-9095s.$  mean solar time. This is what gives rise to the difference between solar and sidereal time.

Now this daily acceleration of the star will give it just one revolution more in the year than the sun has made. So that the revolutions of the star, expressed in sidereal time (i. e. one revolution of a star for one day), is  $366d. 6h. 9m. 96s.$ , whereas the true solar year (distinguished from the tropical) is  $365d. 6h. 9m. 96s.$  in mean solar time. These fractions being exactly equal, it is evident the star and sun will be on the meridian at the same moment again, or be in conjunction, as the commentator calls it; the star having performed 366 &c. revolutions, and the sun 365 &c. revolutions.

19. There is here, in all the copies of the Shoo King I have seen, with the exception of one, a typographical error, viz.  $\frac{4\frac{9}{10}}{10}$  days, instead of  $\frac{4\frac{9}{10}}{10}$  days, as I have written above.

20. The following is a calculation of a lunation, or synodical period of the moon, upon the data given us by the commentator. According to commentator, the sun is slower than the celestial sphere, but the moon is thirteen times slower than even the sun; it must therefore from the time of one conjunction lose an entire circumference, plus the space lost by the sun before they can be in conjunction again. The space traversed by the sun during this time is, however, unknown, and must be sought from the quantities which are known, viz. the time from one conjunction to another, which is the same in both; the rate of the moon's retrocession per diem given by commentator at  $13\frac{7}{10}^{\circ} = 13^{\circ}368421$ , and the rate of the sun's,  $1^{\circ}$  a day. The unknown quantity to be sought for is the space the sun will retrograde, before the moon

obtain 348 entire days, and upon adding the fractions which remain (obtain) also  $\frac{5998}{940}$  days, from which, reduced by the rule of  $\frac{1}{940}$ ths of a day, you obtain 6 days plus (literally not exhausted)  $\frac{3448}{940}$  day.<sup>21</sup> The whole computed gives  $354\frac{3448}{940}$  days, which is the computation of the moon's journeyings for one year (i. e. a lunar year).<sup>22</sup>

with its greater velocity of retrocession will fall back upon it, which we will suppose to be represented by  $x$ . We have then,  $x$  = space traversed by sun;  $13\cdot368421$  = moon's daily retrocession;  $1^\circ$  = sun's daily retrocession. Now as the time is equal in the case of both the sun and moon (viz. from one conjunction to another, the same for both), the spaces traversed by them respectively will be as their retrocessions, or velocities in receding. From this we have the following equations.

*Moon's velocity. Sun's. Circumference. Space traversed by sun.*

$$13^\circ\cdot368421 : 1^\circ :: 365^\circ\cdot25 + x : x \text{ And,}$$

$$13^\circ\cdot368421 - 1^\circ : 1^\circ :: 365^\circ\cdot25 : x, \text{ from which we have}$$

$$x = \frac{1^\circ \times 365^\circ\cdot25}{13^\circ\cdot368421 - 1^\circ} = \frac{365^\circ\cdot25}{12^\circ\cdot368421} = 29^\circ\cdot53085, \text{ space traversed by sun.}$$

But the moon, to come into conjunction with the sun, must retrograde an entire circumference, plus the space traversed by the sun, which it does with a velocity of  $13^\circ\cdot368421$  per diem.

$$\text{A lunation is therefore} = \frac{365^\circ\cdot25 + 29^\circ\cdot53085}{13^\circ\cdot368421} = 29\cdot53085 \text{ days.}$$

29·53085 days = 29d. 12h. 44m. 25s. 26t.

Commentator  $29\frac{99}{40}$  days = 29d. 12h. 44m. 25s. 31t. } difference 5 times

By Mayer's Tables, a lunation is 29d. 12h. 44m. 25s. 31t.

Difference between Mayer and the commentator is 22s. 38t.

This difference arises from the commentator's giving a slight difference in the rate of motion of the moon from that given in our tables. I will here contrast these rates, as it may at least serve to give us some respect for Chinese observations, (though we may have but little for their science,) to note their accuracy in this case, and be it remembered, the commentator flourished A. D. 1210, more than 600 years ago.

The moon's slowness from its adherence to the heavens, (which our astronomers call its velocity) is  $13\frac{7}{9}$  per diem, which expressed in decimals is  $13\cdot368421$ . But the Chinese degree (marked thus  $^\circ$ ) is to our degree  $^\circ$  as 1 to 1·0145833. And  $13\cdot368421$  reduced to our degrees by this standard gives us for the moon's slowness - - -  $13^\circ\cdot17626$  } difference

By Herschel, the moon's velocity is - - -  $13^\circ\cdot17640$  { 0·00014.

Chinese sun's slowness - - -  $0^\circ\cdot98562$

By Herschel, the sun's velocity - - -  $0^\circ\cdot98562$

where we see the fraction carried out to five figures gives no difference.

21. Here again in the Chinese work there is a typographical error, viz.  $\frac{248}{40}$  days for  $\frac{3448}{940}$  days.

22. In the previous note we have gone so fully into this subject, that we have only in this place to state the commentator's propositions according to our arithmetical forms, and to contrast the result with our tables.

A lunation is  $29\frac{129}{40}$  days; 12 lunations =  $29\frac{129}{40} \times 12 = 348\frac{5988}{40}$  days.  $5988 \div 940 = 6\frac{3448}{940}$ . Then 348 days +  $6\frac{3448}{940}$  days =  $354\frac{3448}{940}$  equal to

A lunar year - - - - - 354d. 8h. 53m. 6s. 22t.

By Mayer's Tables 12 lunations are - - - 354d. 8h. 48m. 34s. 36t.

The difference of 4m. 21s. 46t. arises from the Chinese single lunation being too large as we have seen.



The year (ancient year derived from Noah) has 12 months, each month 30 days,<sup>23</sup> which is 360 days, the uniform reckoning of the year.<sup>24</sup> Hence the solar year (literally, sun and heavens in conjunction<sup>25</sup>) exceeds (the ancient year aforesaid)  $5\frac{2}{3}\frac{2}{3}\frac{5}{6}$  days, which gives rise to a fullness or surplusage; and the lunar year is deficient thereof  $5\frac{5}{9}\frac{2}{6}$  days, which gives rise to a shortness or deficiency, and the arrangement of this surplusage and deficiency gives rise to intercalation. Hence one year's intercalation is, speaking in general terms,

23. It seems to have been a prevailing opinion among the ancients that a lunation or synodical month lasted 30 days. Noah during the deluge counted 5 months as equivalent to 150 days, at 30 days to one month. This was its fixed length among the Babylonians, Egyptians, Persians, and Grecians. Hence Hesiod called the last day of the month *τριηκαδα* "the thirtieth," and so did the astronomer Thales; and his cotemporary Cleobulus, another of the seven sages, put forth a riddle, representing the year as divided into 12 months of 30 days and nights.

Εἰς ὁ πατήρ· παῖδες δὲ δωδεκά· ἴω δὲ ἐκαστῷ  
 Παιδὲς Γρηκονῶ, διανθίχα εἶδος ἐχουσαι·  
 Αἱ μὲν λευκαὶ εἰσιν ἰδεῖν, αἱ δ' αὖτε μελαιναὶ  
 Ἀθάνατοι δὲ ἴε οὐσαι ἀφθρῖνουθουσιν ἐκαστοῖ.

"The father is one, the sons twelve; to each belong  
 Thirty daughters, half of them white, the others black:  
 And though immortal, yet they perish all."

24. "The primitive sacred year," says Dr. Hales, "consisted of 12 months of 30 days, or 360 days. This was in use before the deluge, as appears from Noah's reckoning 5 months or 150 days from the 17th day of the 2d month to the 17th day of the 7th month, as expressing the time of the rising of the waters; and 7 months and 10 days more, till they were dried up and Noah and his family left the ark, after a residence therein of 370 days till the 27th day of the 2d month of the ensuing year. Genesis, chaps. 7 and 8. This was the original Chaldean year; for Berosus, in his history of the antediluvian kings of Babylonia, counted their reigns by *sari*, or decades of years; a *sarus*, Alexander Polyhistor relates, (apud Sycell p. 32) was 3600 days or ten years, each consisting of 360 days. After the deluge this primitive form was handed down by Noah and his descendants, to the Chaldeans, Egyptians, Phœnicians, Persians, Greeks, Romans, Indians, and Chinese, as is evident from the testimonies of the best and most ancient writers and historians." Hales' Analysis of Chronology, vol. I p. 31.

"The Chinese year originally consisted of 360 days, as did also the Mexican, which they divided into 18 months of 20 days each." Scaliger, de Emend. Temp. page 225.

25. "The sun and heavens in conjunction," I have translated a solar year, the explanation of which has appeared in a preceding note<sup>18</sup>, see page 581. It is difficult to determine whether the commentator wished to adjust his intercalations to the solar or the tropical year; as he makes the year 365*l*. 6*h*., which is neither the one nor the other, but an assumed period like our Julian year. It seems a little remarkable that the Chinese should have made their year identical with the Julian year. Shall we regard this as a coincidence; it being natural for each party to throw away so small a fraction, or conceive rather that the Julian year had been heard of in China,  
 A. D. 1200!

$10\frac{2}{3}\frac{7}{10}$  days; if in three years you have one intercalation then it will be  $32\frac{6}{10}\frac{1}{10}$  days; if after five years you again intercalate, the intercalation will be  $54\frac{3}{4}\frac{3}{10}$  days; and if in 19 years you employ seven intercalary months, then the fractions of the surplusage and deficiency become even (with these seven lunar months) and this makes a lunar cycle.<sup>26</sup>

Therefore if after three years you do not employ an intercalary month, then an entire month of the spring will enter into the summer, and the seasons gradually become unsettled.<sup>27</sup> The entire eleventh month will enter the twelfth, and the year gradually become incomplete.<sup>28</sup> Let this accumulate for a length of time until three inter-

26. The ancient year is 360 days, which subtracted from  $365\frac{3}{4}\frac{5}{10}$  days, gives  $5\frac{3}{4}\frac{5}{10}$  days, the 氣盈 *ke ying* or surplusage. Ancient year of 360 days, minus lunar year of  $354\frac{3}{4}\frac{1}{10}$  days equal  $5\frac{3}{4}\frac{2}{10}$  days, which is the 朔虛 *sō heu* or deficiency. One year's intercalation is the sum of the surplusage and deficiency, viz.  $5\frac{3}{4}\frac{5}{10}$  days +  $5\frac{3}{4}\frac{2}{10}$  equal  $10\frac{3}{4}\frac{7}{10}$  days. The intercalations for 3 and 5 years are of course obtained by multiplying this sum by the figures 3 and 5 respectively.

The cycle mentioned above is the Metonic cycle, called in the Common Prayer Book, the cycle of the Golden number. The calculation of this cycle which shows that the *ke ying* 氣盈 and the *sō heu* 朔虛 by seven intercalations in 19 years, become even with the lunar months, may be performed in two ways as follows.

We have for the moon, 19 lunar years plus 7 lunations; and for the sun 19 years of 365 days 6 hours.

Then  $(19 \times 12) + 7 =$  lunations  $235 \times 29.53085 = 6939.74975$  days.

19 Julian years =  $365.25 \times 19 = 6939.75$  days.

So that the lunar and solar year, will commence again as they did before, according to the Chinese calculations with only the slight difference of 21s. 36t.

By Mayer's Tables 235 lunations = 6939d. 16h. 32m. 28s. which is less than 19 Julian years, 1h. 27m. 32s. The Chinese difference being so much less arises from their making a single lunation too great. I formerly calculated this cycle as above, in imitation of the western modes of calculating it; but it has occurred to me whilst writing, that the commentator must have calculated it from his intercalations derived from the *ke ying* 氣盈, *sō heu* 朔虛 which may be done as follows; 1 year's intercalation is  $10\frac{3}{4}\frac{7}{10}$  days; for 19 years we have  $10\frac{3}{4}\frac{7}{10} \times 19 = 206\frac{3}{4}\frac{7}{10}$  days. To equalize which we have 7 intercalary lunar months =  $29\frac{4}{10}\frac{9}{10} \times 7 = 206\frac{3}{4}\frac{7}{10}$  days. These sums are exactly equal, and this is no doubt the way in which the commentator calculated the cycle.

27. This results from what we have already seen. The intercalation for one year is  $10\frac{3}{4}\frac{7}{10}$  days, which multiplied by 3 gives  $32\frac{6}{4}\frac{1}{10}$  days; and this being lost would derange the correspondence of the seasons with the calendar year more than a lunar month.

28. This refers to the loss of the same month as the one above mentioned, but in this sentence it is applied to the year, as in the preceding, it was used

calary months have been lost, then the whole of spring will enter into the summer, and the entire seasons will be unsettled (or removed out of their places). Twelve times lose the intercalary month, and the whole of the 11th month will enter (the 2d time) into the 12th, and an entire year will be incomplete (will have been lost), all which things are truly called years of confusion. The cold and heat mutually exchange places, husbandry, the growth of the mulberry, and every employment, all lose their seasons. Therefore it is necessary to take these odd days, (the deficiency of the lunar years and the surplusage of the solar over the ancient year of 360 days,) and establish intercalary months from them; after that the four seasons will not err, and all the business of the year will be completed—by this the hundred offices may be faithfully regulated, and every employment flourish.<sup>29</sup>

to show its loss would unsettle the seasons. The Chinese regulate their year from the winter solstice, which always falls in the 11th month, and this is the reason why the commentator mentions the entering of the 11th month into the 12th, to show the derangement of the year; and in a sentence or two below mentions its entering a second time into the 12th month to show the loss of an entire year.

29. We are informed by Jackson, (vol. II. p. 66,) that “the most ancient and authentic of the Chinese annals the Xu-kin (Shoo King) relates that the emperor Yao or Yau, in the 70th year of his reign, B. C. 2269, by the assistance of two skillful astronomers Hi and Ho, reformed the Chinese calendar, and adjusted the lunar to the solar year of 365 days by the intercalation of seven months in the course of 19 years.”

“The Egyptian and Chinese accounts,” says Dr. Hales, “tend strongly to corroborate the Babylonian or Chaldean astronomical observations of the risings and settings of the stars, reaching back from Alexander’s capture of Babylon, B. C. 330 for 1903 years, which were sent to Aristotle by his relation Calisthenes, who attended Alexander on that expedition, according to Porphyry. This series of observations, therefore began B. C. 2233, about the accession of Belus 2d, who repaired the primitive tower of Babel, and built an observatory thereon. It therefore is more probable that the length of the solar year, 365 entire days, was known so early, at least to the Chaldeans, if it did not originate from them to the neighboring nations. And this is confirmed by two remarkable circumstances. The 1st, that the five supernumerary days were intercalated alike by the Chaldeans, Medes, Persians, Egyptians, Grecians, Romans, and even Mexicans, at the end of their civil year: and 2d, that they were celebrated among all these nations with great mirth and feasting. Such were the Σακεια or Σακεια ημεραι among the Babylonians, or ‘days of ebriety,’ from the Persic Sakia, ‘compositio’ or the Hebrew sakah ‘bibit,’ during which according to sacred and profane history Babylon was surprised and taken by Cyrus, as foretold by Jeremiah, chaps. xxv: 26, and li: 39-57, and recorded by Herodotus book 1, and Xenophon Cyropædia, book 7. These circumstances evidently indicate a common origin.”

I append to this article the following tables, which I believe will prove useful to students of the language who may engage in inqui-

ries or calculations relating to Chinese astronomy. They are extracted from a Chinese astronomical work called **新增象吉通書大全**.

The number of degrees in each of the 28 constellations, where the sphere is counted 365° degrees.

1st	角	11.°	2d	亢	11.°	3d	底	18.°	4th	房	5.°	5th	心	7.°
6th	尾	16.°	7th	箕	10.°	8th	斗	24.°	9th	牛	8.°	10th	女	12.°
11th	虛	10.°	12th	危	20.°	13th	室	16.°	14th	壁	13.°	15th	奎	12.°
16th	婁	13	17th	胃	13.°	18th	昂	9.°	19th	畢	14.°	20th	參	2.°
21st	觜	12.°	22d	井	31.°	23d	鬼	5.°	24th	柳	17.°	25th	星	8.°
26th	張	18.°	27th	翼	17.°	28th	軫	13.°						

The number of the degrees in each of the 28 constellations, when the sphere is divided into 360° degrees, which is the division that prevails at present.

1st	角	13.°	2d	亢	9.°	3d	氏	16.°	4th	房	6.°	5th	心	6.°
6th	尾	18.°	7th	箕	10.°	8th	斗	24.°	9th	牛	7.°	10th	女	11.°
11th	虛	10.°	12th	危	10.°	13th	室	18.°	14th	壁	10.°	15th	奎	18.°
16th	婁	12.°	17th	胃	16.°	18th	昂	11.°	19th	畢	16.°	20th	參	1.°
21st	觜	10.°	22d	井	31.°	23d	鬼	2.°	24th	柳	13.°	25th	星	6.°
26th	張	18.°	27th	翼	20.°	28th	軫	18.°						

The location and value of the 12 signs of the zodiac.

1	子	from	女	2d.°	to	危	12th.°	inclusive	equals	33.°
2	丑	from	斗	4th.°	to	女	1st.°	inclusive	equals	30.°
3	寅	from	尾	3d.°	to	斗	13th.°	inclusive	equals	27.°
4	卯	from	氏	2d.°	to	尾	2d.°	inclusive	equals	30.°
5	辰	from	軫	10th.°	to	氏	1st.°	inclusive	equals	28.°
6	巳	from	張	15th.°	to	軫	9th.°	inclusive	equals	30.°
7	午	from	柳	4th.°	to	張	14th.°	inclusive	equals	36.°
8	未	from	井	9th.°	to	柳	3d.°	inclusive	equals	31.°
9	申	from	畢	7th.°	to	井	8th.°	inclusive	equals	30.°
10	酉	from	胃	4th.°	to	畢	6th.°	inclusive	equals	25.°
11	戌	from	奎	2d.°	to	胃	3d.°	inclusive	equals	27.°
12	亥	from	危	13th.°	to	奎	1st.°	inclusive	equals	38.°

Note. Line 16, page 582, for 13° 368421 read 12° 368421 This error exists only in part of the edition.

ART. III. *Dissertation on the Chinese language, or a particular and detailed account of the primitives, formatives, and derivatives.* By J. MARSHMAN D. D.

[CONCERNING the *Clavis Sinica* our opinion has already been recorded,—see volume VII, page 115; and we propose now to bring before our readers Dr. Marshman's views of the structure of the *characters* of the language. After enumerating, what he calls the “elements of the language,” the *tsze poo*, 214 in number, and remarking at considerable length “on the origin of the characters,” and “the progress of the language,” he then proceeds to speak of the “primitives, formatives, and derivatives.” He says—]

THAT such primitives really exist as occupy the middle space between the elements and the great mass of the characters, and, like the Greek primitives of the Sanskrit dhatoos, form the bulk of the language by associating to themselves certain of the elements, was long suspected by the writer. This idea was strengthened by his observing in a manuscript Latin-Chinese Dictionary, which classed the characters according to their names, that in numerous instances, one character was the root of ten or twelve others, each of which was formed from it by the addition of a single element; thus the addition of the element for a *hand* to a primitive formed one character; that being changed for the element denoting the *head*, another character was formed from the same root; by the change of that for *fire*, a third; and of that for the element denoting *water*, a fourth. It further appeared that the characters thus formed from the same primitive by merely adding one element, generally took the name of the primitive with some slight variation. This so struck him that he examined the dictionary from beginning to end, noting down each primitive as it occurred, and referring thereto all the characters formed from it by the addition of one element: and he at length found, with astonishment and pleasure, that all the characters of this dictionary, about nine thousand, were formed from eight hundred and sixty-two characters, by the addition of only one element. Fearing, however, to be mistaken in a fact that promised to throw so much light on the formation of this singular language, and reflecting that nine thousand characters bore but at small proportion to the whole mass, he by the help of his Chinese assistants, set about examining the whole of the Imperial Dictionary; and after fifteen months' labor, had the satisfaction of seeing every character in the dictionary derived from another, classed under its proper primitive. The result of his search is now

laid before the candid reader. Exclusive of the two hundred and fourteen elements, the number of characters from which another is formed, amounts to three thousand eight hundred and sixty-seven. From these, by the addition of a single element to each, is formed the great body of the language, in nearly the same manner as the great mass of the Greek language is formed from about 3500 primitives, and that of the Sanskrit language, from about 1700 dhatoos or roots. The greatest number of derivatives which spring from any one of these is seventy-four, and the least, one; the addition of a single element to the primitive forms each derivative, which in general expresses an idea in some measure distinct from that of the primitive character, but still bearing some relation thereto. It is however proper to observe, that the term 'primitive' is not applied to them on account of their origin, but merely with reference to their use. In the former sense few could be properly termed primitives besides the 214 elements; nor indeed all of them, as we have already seen that some of them are evidently compounded of two or three others. It is merely on account of their office in the language, therefore, that the name is given. Thus 賣 *mac*, to sell, contains three elements, and produces no less than thirty-five derivatives by combining itself separately with that number of elements; 在 *tsae*, ability, produces nine; 無 *woo*, not, twenty-five; and 今 *kin*, now, no less than sixty-two.

These 3867 primitives, however, are not all equally prolific; more than seventeen hundred of them produce only one derivative each; and as they themselves are in general derivatives formed from some of the other primitives they scarcely deserve the name. Were we to rank among the primitives every Greek word which produces another, the number of Greek primitives would be swelled far beyond that of these Chinese primitives. Thus *συνεπιλαμβάνω* to collect into one, by dropping a preposition can be easily reduced to *επιλαμβάνω*; but this latter does not exalt itself to the rank of a primitive by producing two derivatives. We properly ascend higher, to the root *λαμβάνω*, which produces above fifty. We may therefore exclude from the rank of primitives, not only the 1726 which produce each only one philological shoot, but even those that produce only two; which will be found to be four hundred and fifty-two of the remaining 2141. This will leave one thousand six hundred and eighty-nine characters as forming the great mass of the language, which is evident from comparing them; the 1726 which produce one derivative each, can of course produce only 1726; and the 452 producing two each, only 904; taken together, 2630. So that if we estimate the

number produced by the 3867 primitives at twenty-five thousand ( $\frac{5}{8}$ ths of 30,000), 2178 of these primitives, if we may thus term them, will produce only 2630 derivatives, while the remaining 1689 will produce 22,370. These then are the real primitives of the language; few indeed, yet sufficiently numerous for the purpose of forming it; for were we to divide the twenty-two thousand derivatives equally among these sixteen hundred and ninety primitives, this would give scarcely fifteen to each of them; a much fewer number than a Greek primitive in general produces; some of which, as λεγω for example, produce more than two hundred derivatives, which is more than double the number produced by any Chinese primitive.

Were we further to deem the elements themselves primitives, which office they really fill, as well as that of formatives, (since of two elements united the one to which the forming element is added must be the primitive,) we should find that as there are scarcely 3600 characters produced by the union of two with each other, each of the 214 could not on an average claim a greater number of derivatives than sixteen each. It would indeed be easy to show by examples that this mode of classing the elements in their union with each other, has much the advantage in elucidating the sense from the connection of the two elements. If we then add the 214 elements to the 1689 primitives, we shall have one thousand nine hundred and three characters producing nearly the whole language, and this by associating with themselves as formatives, 214 of their own number. The manner in which this simplifies the language is too apparent to need pointing out. By becoming fully acquainted with these nineteen hundred characters, a man is in possession of all the materials of which the language is formed; and if the principles already mentioned run through the formation of the whole language, his noticing the effect produced by adding the various formatives to a few of them, must assist him in giving a pretty shrewd guess at their effect when united with the rest.

It is somewhat singular, that in the number of its primitives the Chinese language, widely different as it is in its structure, should correspond so nearly with both the Greek and the Sanskrit languages. Of the two kinds of primitives which Nugent gives as the basis of the Greek language, the first and the most important part contains about 2100, and the second part, deemed less important, about 1500. Thus, without taking into the account derivatives which may happen to produce one or two other words, the number of Greek primitives nearly equals the largest number of Chinese primitives, even

if we include those which produce only one derivative; while the first and most important part of them exceeds in number the most important part of the Chinese primitives. The 1760 Sanskrit *dha-toos* also, exceed the most important part in number, and if we were to call these primitives too, which after receiving one preposition, still form two or three words by associating anew other prepositions, the number would fully equal the number of Chinese characters here termed primitives.

*Of the various classes of the primitives.* Having ascertained the existence and the number of the Chinese primitives, it will perhaps throw further light on the language if we examine minutely the characters which compose them. We might indeed, as has been already observed, apply this name to the elements themselves, as most of them really form derivatives by receiving other elements. Nor do they form a profusion; in this respect they are equalled by these we are now treating of as primitives. But in one respect they differ from these; the elements almost exclusively perform the office of formatives, very few of the 1689 primitives serving as formatives, and these only in an instance or two. Leaving them, therefore, we come to the real primitives; and on examining these it will be found that the greater part of them consist of those characters already described as probably the first formed, or the original characters of the language. They may be included under three classes:

I. The first class consists of those characters *which are formed from an element by some addition that, taken alone, has no meaning.* They are therefore not formed by the union of two ideas, for if divided, the two parts do not convey each a distinct idea. These then are the next remove from the elements themselves. Among them is **世** *she*, an age, the present age or state of things, which is placed underneath — *yih*, one, as its key; but the other part conveys no distinct idea. From this, which is a character much in use, are formed twenty-two derivatives, by its receiving separately as many of the elements. Another character of the same kind is **民** *min*, the people, the multitude, which is formed from **氏** *she*, a tribe, by an addition, however, which of itself means nothing. This primitive produces twenty-eight derivatives. The character **今** *kin*, now, is another of these; which is formed by placing two strokes beneath the element **人** *jin*, man, but these two strokes have no meaning of themselves. This character, which is in common use, produces no less than sixty-two derivatives. To these may also be added the negative **不** *pūh*,



not, equally common, which is classed underneath — *yih*, one; but the lower part of it forms no character. This produces thirty-five derivatives. *Kew*, 求 to seek, is another of these characters; the lower part of it is 水 *shwuy*, water; but the addition made, the upper part conveys no idea of itself. This character gives birth to thirty-nine derivatives. *Wei* 畏 fear, is another; the upper part of which is 田 *teèn*, a field, but the lower part is no complete character. This produces twenty-six derivatives. We may also mention 上 *shang*, above, and 木 *pin*, the root, the formation of both which has been already described; the former of them produces three derivatives, and the latter seventeen. To these we may add 由 *ycw*, from, flowing from, &c., which is also formed from 田 *teèn*, a field, by lengthening the middle perpendicular stroke, and thus formed, it becomes the root of thirty-five derivatives. A considerable number of others might be adduced; but I shall only mention the pronoun 我 *woo*, I, the key or root of which is 戈 *kwo*, a lance, or sword; but the other part is no complete character; it bears a near resemblance to the abbreviated character for 才 *show*, the hand, but the middle horizontal stroke is wanting. This character is the root of twenty-seven derivatives. It may be asked, “What can these characters be?” Elements they are not; nor, strictly speaking, are they compound characters, for if divided they have no meaning. They must therefore be either those representations of things which are not elements, or characters of the third class which indicate their meaning by their form and position. This class forms about a fourth of the 1689 primitives.

II. The second class of these primitives consists of the compound characters already described. These are of several kinds, among the first of which are 天 *teèn*, heaven, which is formed by adding — *yih*, one, to 大 *ta*, great; which character thus formed becomes the root of nineteen more. *Chung*, 中 the midst, right, &c., is another, which is formed by drawing a perpendicular stroke through 口 *kow*, the mouth; and becomes the root of a similar number. To these we may add the auxiliary 必 *peih*, must, should, &c., which is formed by drawing an oblique stroke through 心 *sin*, the heart, and after being formed gives rise to forty-three derivatives; 正 *ching*, right, just, which is formed by placing the horizontal stroke — *yih* one, above 止 *che*, to stop, and afterwards becomes the root of twenty-one characters; and lastly 出 *chüh*, to come

out or forth, which is formed by placing 艹 *chě*, springing grass, above 冂 *han*, a cavern or aperture; and then becomes the root of no less than forty-seven characters. Respecting this class, it seems doubtful whether they should be referred to the third, which indicate their meaning from their form and position, or to the fourth, the first class of the compound characters: but as there are in them two characters distinct and complete, they are placed here. The reader will however judge for himself whether they indicate their meaning most strongly from their component parts, or from their position when united; if the former, they belong to the class of compounds, but if the latter, they must be referred to the first class of primitives, in which case that class will be increased to nearly one third of the whole number.

Respecting the next division of this class of primitives, there can be no doubt of their being really compounded of two others. Of this kind are 𠂔 *heuen*, fright, confused noise, &c., formed by adding 𠂔 *kow*, 口 a mouth, to itself, and which produces six derivatives; and 知 *che*, knowledge, which, as already mentioned, is formed from 矢 *she*, 矢 an arrow, straight, direct, right, and 口 *kow*, a mouth; and then becomes the root of sixteen derivatives. Thus also 利 *le*, profit, is formed from 禾 *ho*, corn in the ear, and 利 *taou*, to cut, and afterwards produces sixteen. Yin, 因 *cause*, &c. is formed by placing 大 *ta*, great, within 囗 *hwuy*, an inclosure, and becomes the root of twenty-nine derivatives. The character 分 *fun*, to divide, is another of these, which, it has been already said, is formed of 八 *pā*, eight, and 刀 *taou*, a knife; when thus formed it becomes the root of no less than sixty-two derivatives. Of the same class is 吉 *keih*, joy, happiness, which is formed by placing 士 *sze*, scholar, learned, above 口 *kow*, the mouth, and becomes the root of forty derivatives: and 召 *chaou*, 召 to call, formed by adding 刀 *taou*, a knife, to 口 *kow*, the mouth, which is the root of no less than fifty-five characters. The character 加 *kaä*, to add, is another, which is formed by uniting 力 *leih*, strength, to 口 *kow*, the mouth, and which furnishes thirty-one derivatives. To these may be added the character 各 *kō*, some one, formed by placing 口 *kow*, the mouth, beneath 夂 *che*, to follow, and which then produces sixty-one derivatives.

III. Those primitives which are formed by three united elements, of which, if one be taken away, the other two have no meaning, may be termed the third class. These however are very few. Of those

which contain three of the *same* element united, scarcely fifty exist in the whole language, and among these, two in several instances previously unite to form another character. This is not, however, the case with all. Three of the character, 心 *sin*, the heart or mind, are united to form 惛 *so*, not union, but doubt or uncertainty; which character then becomes the root of five derivatives. Three of the character 力 *lèih*, strength, are united, and form 劦 *hèè*, union of soul, which afterwards becomes the root of fourteen derivatives. The character 冫 *tung*, together, with, &c., is formed of three *different* elements, 冫 *keung*, a cavern. — 一 *yih*, one, and 口 *kow*, the mouth, of which I am not certain that any two form a previous union. This character, thus formed, becomes the root of fifty-five others. Another example of these must suffice, which shall be the primitive 合 *hò*, to collect, to unite. This is formed by placing 一 *yih*, one, and 口 *kow*, the mouth, beneath 人 *jin*, a man; and when thus formed, it becomes the root of no less than seventy-four derivatives, the highest number produced by any primitive. These two classes, the second and third, which are evidently selected from the original compound characters already mentioned, form nearly one half of the 1689 primitives; so that by far the greater part of the primitives consist of the characters already described, as probably the *first formed* in the language. That all of these characters do not become primitives, will excite no surprise in those who are acquainted with the formation of language; there are many Greek verbs, evidently primitives, but from which scarcely a single derivative can be found.

IV. We come now to the fourth class of these primitives; a class not numerous, but by no means uninteresting. It consists of *derivatives* from the three foregoing classes, exalted by use to the rank of primitives. These also contain several varieties. Among the first of these are characters formed from the *first* class of these primitives, namely those which if divided have no meaning. Such is the interrogative 否 *fow*, which is formed by adding 口 *kow*, the mouth, to 不 *pūh*, not, already mentioned as a primitive producing thirty-five derivatives, one of which is this character *fow*; which also becomes a primitive, and produces eighteen characters. The substantive 葉 *yè*, a leaf, is another instance, which is formed by adding to the character 世 *she*, the present state or age, *mūh*, 木 a tree; and being thus formed becomes itself the root of forty-two derivatives. The adverb 今 *kin*, now, amidst its sixty-two deriva-

tives, has two which are exalted to the rank of primitives; these are 貪 *tan*, covetous, formed by uniting 貝 *pei*, something precious, with 今 *kin*, now, and which then produces five derivatives, and 昏 *yen*, intoxicated, formed by placing 酉 *yew*, expanding, beneath 昏 *kin*, now, and which afterwards becomes the root of nine other characters. Another variety of this class consists of certain derivatives springing from the *second* and *third* classes of primitives, the compound ones already described. Among these are 崩 *päng*, to fall from an eminence, formed by placing 山 *shan*, a mountain, above 朋 *päng*, a friend, and which then becomes a primitive producing ten derivatives. 略 *leöhh*, brief, short, is another of the same kind; it is formed by adding 各 *kö*, any one, to 田 *teén*, a field, and then becomes the root of four derivatives. The adjective 奇 *ke*, wonderful, prodigious, is another of these, which is formed by uniting 可 *ko*, ability, with 大 *ta*, great, and thus formed, produces forty-nine derivatives, a greater number than even its parent *ko*, which produces only forty-three.

Another division of this class, may be termed *derivatives of derivatives*: it consists of characters actually formed from some one of the derivatives, and which then become the root of others. Among these some are singular enough, but few more so than one or two formed from 品 *pin*, order, rank, &c. This character, which is itself a derivative, formed by adding another mouth, to 卬 *heuen*, fright, confused noise, a primitive already mentioned, becomes itself a primitive, and produces seven other characters. Of these seven, several become primitives in their turn, among which the two most remarkable are 巢 *saou*, birds singing in concert, formed by adding thereto 木 *müh*, a tree; and 區 *keu*, something hidden, formed by its uniting with 匚 *he*, a box or chest; which last produces no less than forty-seven derivatives. Nor does the race end here; of this progeny 奩 *lén*, a box for perfumes, or according to others, for a mirror, formed by adding to *keu*, the formative 大 *ta*, great, still produces two derivatives; and 藎 *kyeu*, a species of thorn, formed by placing 艹 *tsau*, grass, above it, produces one. The character 罍 *luy*, to heap up, is almost equally remarkable for its philological race: it becomes a primitive, and produces no less than thirty-three derivatives; and of these, 壘 *luy*, to throw up an entrenchment, formed by uniting with it 土 *too*, the earth, becoming a primitive, produces eight derivatives; and 累 *luy*, to bind, to involve in evil, formed by placing beneath it 糸 *meih* silk, produces five. Another

may be mentioned, a very common character, 能 *nāng*, ability, which is formed by adding to the primitive 育 *yuen*, 'to move or shake, (composed of 月 *jūh*, flesh, and 厶 *sze*, mean, low,) two of the character, 匕 *pe*, a spoon, &c., placed over each other; and which, in its turn, becoming a primitive, proves the root of sixteen derivatives. One of these 罷 *pa*, to stop, formed by adding thereto 罒 *wang*, a net, emulating its parent, becomes the root of eleven derivatives; and even one of these, 罷 *pei*, the white bear, which has 灺 *ho*, fire, placed underneath *pi*, produces two derivatives more. Another of this kind must suffice, the negative 亡 *wang*, not having; it is formed by adding to 亠 *tow*, as some say; but as others say, to 入 *jūh*, entrance, something which in itself has no meaning. Thus formed, it gives birth to three derivatives; one of which, 匄 *kae*, to beg, formed by adding to the primitive 勹 *paou*, a rolling up, produces three more. One of this third generation, 曷 *hō*, wherefore, formed by placing above it 日 *yuē*, to say, gives birth to no less than fifty-six: and of this fourth generation, 葛 *kō*, a certain herb from which thin cloth is made, formed by placing above that, 艸 *tsaou*, grass, becomes a primitive too, and gives birth to twenty-four more. From these examples it is easy to see the difficulty of ascertaining the force of a Chinese compound without an acquaintance with the previous combinations of its component parts; and how much this, therefore, enters into a radical knowledge of the language.

There are several primitives which do not strictly belong to either of the classes already mentioned. Such are those which are formed by the union of *two primitives*. These are far from being numerous; but 哥 *ko*, an appellative for an elder brother, is one of this kind; it is formed by placing the character 可 *ko*, ability, above itself; and thus formed, becomes the root of eleven derivatives. Another of these is formed by placing 束 *tsze*, a thorn, a primitive producing twenty-one characters, above itself, which then forms 棗 *tsaou*, a species of date; and this produces six others. More might be mentioned, but this part of the subject shall be closed by noticing 壽 *show*, long life, formed of five different characters, namely, 士 *sze*, a learned man, to which is added 一, which is properly no character; to that 工 *kung*, art; then 一 *yih*, one; underneath which are placed 口 *kow*, the mouth, and 寸 *tsun*, an inch. This compound becomes the root of no less than forty-four characters. Thus

then are formed the primitives of the Chinese language: the greater part of them consisting of those characters which were in all probability the *first formed* among the Chinese characters, and the rest, about a fourth, of such derivatives from them as have been most frequently in use.

*Of the Formatives.* Having thus considered the various classes of the primitives, it seems proper that we should take some notice of the formatives, or the characters which form the derivatives by being added separately to the primitives. These are the two hundred and fourteen elements; between which and the primitives, the performing of this office seems to form the grand distinction. Many of the latter are far more simple in their formation than some of the elements; and considered merely as primitives, they give rise to a greater number of derivatives; such is certainly the case with  $\text{人}$  *hō*, which is the root of seventy-four derivatives. But *hō* does not discharge the double function of primitive and formative; although it receives no less than sixty-nine elements to form as many separate characters, it is seldom if ever united with another primitive. Some instances occur indeed, in which a primitive is added to itself to form a new character; of which two or three examples have just been given. But these instances are very rare; and those wherein one primitive is added to another are still fewer, although one or two may possibly be found. *Kin*,  $\text{今}$  now, as a primitive receive sixty-two separate elements to form that number of derivatives; but it is scarcely found as a formative; while the element  $\text{人}$  *jin*, a man, as a primitive, receives only twenty-three other elements (it forming that number of derivatives), but as a formative it is added to more than seven hundred primitives. This therefore seems to furnish us with the reason why the elements were selected as the keys or characters under which the others should be arranged. Even  $\text{笛}$  *yō*, a pipe, is added as a formative to no less than thirteen compound characters or primitives, but perhaps no one of the primitives can be found added as a formative to three others. To the elements then the office of forming derivatives seems almost exclusively confined.

But although the office of forming other characters seems thus confined to the elements, it is far from being common to them all in an equal degree. So far indeed, that a hundred and twenty of them form only two thousand six hundred and forty derivatives; while merely the three elements for *grass*, *water*, and the *hand*, form above three thousand seven hundred. There are sixty of the elements —

which form no less than 25,000 characters, the great mass of the language;\* they are the principal formatives, which, like prepositions, particles, and other formatives both in the Greek and Sanskrit languages, though not in precisely the same way, combine themselves with the primitives to form nearly the whole of the Chinese language. This allusion to Greek formatives may perhaps seem strange to some who have been accustomed to consider the prepositions as almost the only formatives in that language. A close examination of the subject, however, will show that the Greek language has many formatives beside the prepositions; the particles, *εἰ, δὲ, &c.*, have nearly as great a share in forming the language as some of the prepositions. Nor is this office confined to particles; the reader conversant with Greek will be able to recollect many substantives and adjectives, which enter into the formation of nearly as great a number of words as some of these Chinese formatives. The coincidence in meaning which certain of these have with some of the Chinese formatives, seems worthy of a cursory remark; such as, that between a man 人 *jîn*, and *ανηρ*, which forms about 75 Greek compounds.

刀	a knife, & οζυς form about 100	犬	<i>keuen</i> , a dog, and κυνη, 50
又	<i>yiw</i> , again and <i>ανα</i> about 500	甘	<i>kan</i> , sweet, and μελι, 70
土	<i>too</i> , the earth, and γη, 50	生	<i>sāng</i> , life, and ζωη, 60
大	<i>ta</i> , great, and μεγας, 80	目	<i>mǔ</i> , the eye, and οφθαλμος, 50
女	<i>neu</i> , a woman, and γυνη, 20	石	<i>shih</i> , a stone, and λιθος, 30
子	<i>tsze</i> , a son, and υιος, 140	立	<i>leih</i> , to stand, and σταω, 40
小	<i>seaou</i> , small, ολιγος or μικρος, 70	舟	<i>chow</i> , a vessel, and ναυς, 36
己	<i>ke</i> , self, and αυτο, 160	走	<i>tsow</i> , to run, and ταχυς, 40
手	<i>show</i> , the hand, and χειρ, 50	金	<i>kin</i> , gold, and χρυσος, 100
文	<i>wān</i> , elegant, and καλλος, 120	長	<i>chang</i> , long, and μακρος, 60
夕	<i>tae</i> , evil, and δος, 400	非	<i>fe</i> , not, false, and ψευδης, 60
比	<i>pe</i> , to compare, ισος or ομος, 140	馬	<i>ma</i> , a horse, and ιππος, 90
水	<i>shwuy</i> , water, and υδωρ, 60	高	<i>kaou</i> , high, and υψος, 60
火	<i>ho</i> , fire, and πυρ, 140	黑	<i>hīh</i> , black, dark, and μελας, 55
牛	<i>new</i> , a cow, oxen, and βους, 90		With several others.

\* For a list of the number of characters formed under each formative (or radical) see Chinese Repository. vol. III. pages 32-36.

These Greek formatives do not indeed combine themselves with their primitives precisely on the same principle with the Chinese formatives, which is scarcely to be expected in two languages so very different in their nature. However, in this they agree with the Chinese formatives, that most of them express distinct ideas prior to their being united with the primitives to form new words, and convey something of their own meaning to the new words which they form; and it is somewhat singular that two nations so entirely different from each other, should, in such a number of instances, fix on formatives which so nearly coincide in the ideas they convey.

*Formation of the Derivatives.* We now proceed to the last part of this subject, that of considering the *effect* of the formatives and primitives united. Here perhaps we have less to guide us than in either of the former parts; this, however, while it should guard us against dogmatic assertion, should by no means discourage us from diligent inquiry. Among the six classes of which the characters have been already said to be composed, we shall undoubtedly find a very great number of derivatives formed on the principles of the *fourth*, which combines the meaning of the two characters to produce a third; and a few on those of the *sixth*, which combines the meaning of the species with the imagined sound of the individual character. It is indeed possible that a few may be found formed on the principle of the *third* class, which indicates the meaning by the position or form of the characters united; but it is not likely that many will be found of the *first* class, representations or pictures of objects. In some instances, however, the formatives may probably be found united to the primitives understood in a figurative sense, as well as to them in their natural and proper meaning; and in some others, the compound may have been formed either from caprice, or from circumstances beyond even our guess at this distance of time.

The general idea among the Chinese lexicographers seems to be, that the formative (or element) ought to express the *thing* which modifies, or connects itself with the idea suggested by the primitive. Thus they would esteem it improper to place a character which suggests the idea of fire underneath the element for water; or to class a character which suggests the idea of an animal under elements signifying things inanimate; and the rectifying of this incongruity in classing the characters, is mentioned by the compilers of the imperial dictionary, as one object which they constantly kept in view. If this idea were strictly and universally observed, we should have a certain rule to guide us; the primitive would be a kind of adjective, impart-



ing some quality or mode of existence to the formative; and indeed something of it may be observed in certain of the following derivatives. Thus the primitive 世 *she*, current, or quickly moving, requires a mouth in order to convey the idea of 世 *she*, or verbose; a mouth is therefore the formative. But 世 *she*, or intelligent, seems to require the addition of a heart, rather than a mouth, and the heart is found to be the formative. Yet if this can be traced in those characters which express sensible objects, as birds, beasts, the parts of the body, &c., the diversified nature of the operations of the mind, almost forbids our expecting to find it constantly realized in those characters which are intended to express them. It may however be useful to keep the idea in view, as well as to inquire as we proceed, whether the formatives commonly modify the meaning of the primitives, as the prepositions *per*, *con*, *sub*, &c., modify the meaning of *scribo*, to write, while the primitives communicate a general idea to the formatives; or whether the formative and the primitive equally conjoin their force in the character produced. We may also further inquire whether the formatives have generally the same effect in forming a character, or whether the effect be arbitrary, differing in one character from that in another. An attentive observation of these particulars will greatly assist us in forming our ideas of the principles on which the characters are united to each other. But in order to this, it seems necessary to examine a sufficient number of the primitives so as to embrace every derivative formed from them; were we to select only a few of the derivatives produced by any one, the result could not be entirely satisfactory, as the remaining derivatives, if examined, might contradict any conclusion drawn from a number selected for the purpose. We proceed therefore to examine a few primitives taken from each of the classes already mentioned, with all the derivatives they produce. Since the elements have been termed primitives as well as formatives, it may be proper first to exhibit one of them as sustaining that office.

The element 心 *sin*, the heart exemplified. This character, as a primitive, gives birth to twelve derivatives.

- |  |   |
|--|---|
| 心 <i>sin</i> , a state of fear.  | 心 <i>sin</i> , into the wall, &c.   |
| 心 <i>sin</i> , With <i>kow</i> , the mouth.                            | 心 <i>sin</i> , With <i>muh</i> , wood,                                    |
| 心 <i>sin</i> , the foam of a dog's mouth.                              | 心 <i>sin</i> , a kind of tree, the pith of which is yellow; an axle-tree. |
| 心 <i>sin</i> , The mouth below is the same.                            | 心 <i>sin</i> , With <i>shooy</i> , water,                                 |
| 心 <i>sin</i> , With <i>shooy</i> , the hand,                           | 心 <i>sin</i> , to measure the depth of water, a certain river.            |
| 心 <i>sin</i> , to drive in a thing, as a stick into the ground, a nail |   |

- With *tseih*, sickness,  
 疼 *tsin*, pain, to feel pain.  
 With *tsou*, grass,  
 苙 *sin*, a certain kind of grass.  
 With *yen*, a word,  
 訛 *sin*, sincere.  
 With *keu*, a carriage,  
 輓 *sin*, an axle-tree.

- With *kin*, gold, metal,  
 銳 *tsin*, sharp, keen, acute.  
 With *yu*, rain,  
 霽 *tsin*, the motion or course of  
 a cloud.  
 With *neu*, a bird,  
 鶻 *sin*, a certain bird of a dark  
 color.

The greater part of these, combining two ideas to indicate a third, are evidently of the fourth class. In several of them the ideas expressed by the formative and the primitive seem blended; but in others, the primitive seems to add one general idea to the formatives; thus the heart or spirit expresses itself at the mouth of a dog in foam; it adds force and effect to the hand; brought into contact with sickness, it is pain; added to a word, it produces sincerity; and brought near to gold, it is generally keen. In several it is difficult to trace the connection. Six of these have precisely the same name with the primitive; the other six change the initial power alone.

We now proceed to examine the various classes of the primitives.

*Primitives of the first class.*

世, 世 an age, properly of 30 years, the age, the world, produces twenty-two derivatives. Uniting with *jin*, a man, it forms,

- 世 *sëë*, prodigal, extravagant.  
 With *kow*, the mouth, it forms,  
 世 *e*, verbose. Pronounced *sëë*,  
 cheerful, happy.  
 With *she*, one deceased,  
 世 *te*; (*gau te*) the sides or flaps  
 of a saddle.  
 With *yen*, a shed,  
 世 *e*, a kind of repository.  
 With *sin*, the heart,  
 世 *e*, intelligent, clear.  
 With *show*, the hand,  
 世 *e*, to take by the hand, to lead  
 With *heën*, to sigh,  
 世 *hyeh*; the sound of one bre-  
 athing.  
 With *muh*, wood &c.  
 世 *e*, the oar of a boat.

- With this element underneath,  
 葉 *yë*, the leaf of a tree, &c.  
 With *shouy*, water,  
 世 *e*, to flow forth, to diffuse  
 abroad.  
 With *yüh*, a precious stone,  
 世 *ke*, a certain stone, nearly  
 equal in value to a precious  
 stone.  
 With *tseih*, sickness,  
 世 *sëë*, a diarrhœa.  
 With *she*, to show,  
 世 *e*, an act of religious worship.  
 With *meih*, raw silk,  
 世 *sëë*, to bind; also a bridle, &c.  
 With *yu*, wing,  
 世 *e*, to fly, as a bird, &c.

With *e*, clothing,  
 襪 *e*, a long sheet or covering;  
 also, flowing like a long robe.

With *yen*, a word,  
 詀 *e*, fluent, verbose.

With *pei*, a pearl,  
 貫 *she*, liberal, kind, forgiving.

With *chō*, irregular motion,  
 逝 *e*, to go freely, to exceed.

With *tsūh*, the foot,  
 跬 *e*, to follow, to pass over.

With *tsow*, to run,  
 趨 *e*, the same with the fore-  
 going.

With *kīh*, leather,  
 鞞 *e* or *sēē*, to present a man  
 with a saddle. One says,  
 the reins of a bridle.

In perhaps the greater part of these, were the idea suggested by the primitive (that of something current or freely flowing,) added to the various formatives, the meaning of the derivative would be nearly indicated: as, a man living *freely*, may suggest the idea of a prodigal; a tree's *flourishing*, that of a leaf; a *flowing* mouth, that of verbosity. The breath *flowing*, the foot *moving freely*, so as to proceed, advance, or even exceed; a *flowing* robe, &c., need no comment. The name in fourteen of these is the syllable of the primitive, and in nearly all the rest the final is retained.

Another of the first class of primitives exemplified.

P.

The pronoun 我 *go*, I, (p. 591) produces twenty-seven derivatives. Uniting with *jin*, a man, it forms

俄 *go*, sudden, hasty, perverse.

United with *han*, an overhang-  
 ing shore, it forms

厓 *go*, high, lofty.

With *shan*, a mountain,

峨 *go*, (*tsa go*) any high moun-  
 tain. *Go-go*, modest, grave.

峩 *go*, formed by placing the  
 mountain above, signifies  
 nearly the same.

With *kow*, the mouth,

哦 *go*, the sound of one reading  
 softly, or indistinctly.

With *neu*, a woman,

娥 *go*, fair, beautiful.

With *show*, the hand,

搥 *go*, to draw or pull.

With *yūh*, a precious stone,

玦 *go*, the presenting of a pre-  
 cious stone.

With *pīh*, white,

皤 *go*, which repeated (*go-go*)  
 means very white.

With *shih*, a stone,

碓 *go*, a large cavern in a moun-  
 tain.

With *yang*, a goat, to nourish,

義 *e*, right, just, righteousness

With *tsaou*, grass,

莪 *go*, a certain herb pleasant to  
 the taste, the root of which  
 is eaten.

With *chung*, insects,

蛾 *go*, the silkworm when in the  
 egg-state.

蠶 *go*, formed by placing the  
 worm underneath, means the  
 same.

With *she*, to show,

祓 *go*, certain religious rites.

With *mūh*, the eye,

覷 *go*, to look earnestly, or ex-  
 pect.

	With <i>e</i> , clothing,		With the bird underneath,
一 襪	<i>go</i> , excellent or highly ornamented apparel.	鶩	<i>go</i> , the same. That with the bird above, has the same name and meaning.
	With <i>yen</i> , a word,		With <i>heě</i> , a head, a page,
一 誡	<i>go</i> , good, excellent. To make a low noise, like one reading indistinctly.	頽	<i>go</i> , level, even, &c. With the rising tone, oblique.
	With <i>kin</i> , metal,		With <i>shih</i> , to eat,
鐵	<i>go</i> , a spurious character for <i>těe</i> , iron.	餓	<i>go</i> , hungry.
	With <i>ueaou</i> , a bird,		With <i>ma</i> , a horse,
騷	<i>go</i> , a goose.	駢	<i>go</i> , ( <i>po go</i> ) a horse's shaking the head.
	With the bird on the left,		With <i>che</i> , a tooth,
鵝	<i>go</i> , the same with the foregoing.	齧	<i>go</i> , ( <i>hǒ-go</i> ) a row of teeth.

The general idea suggested by this primitive, seems to be that partial preference which the human mind naturally feels for itself, its own exertions, its own property, &c., and which here seems applied to a wife, the hand, color, clothing, &c., as adding to these an idea of value or excellence. In two or three instances, personal propriety seems intended, as my *own* seal or office, religious rites performed by *myself*; my *own* desire of food. One character, *go*, the sound of one reading in a low voice, seems formed on the principle of the sixth class already mentioned, that of uniting the meaning of one character to the sound of another. In several the chain of connection is scarcely discernible. The names of all, one excepted, are the same syllable with that of the primitive.

*Primitives of the second class.*

	The character 中 <i>chung</i> , the midst, right, within, thorough, formed by drawing a perpendicular stroke through <i>kow</i> , the mouth, gives birth to nineteen derivatives. Uniting with <i>jin</i> , a man, it forms		
仲	<i>chung</i> , the second or middle brother of three.	种	With <i>ho</i> , corn unripe, <i>chung</i> , rising corn.
	Uniting with <i>ping</i> , an icicle,	冲	With <i>sin</i> , the heart, <i>chung</i> , grief.
冲	<i>chung</i> , deep. Also a little child.		With <i>sin</i> placed below, <i>chung</i> , faithful, upright.
	With <i>yew</i> , again,	叟	With <i>shueuy</i> , water, <i>chung</i> , agitated, as waters
叟	<i>chung</i> , the ancient character for a writer of annals.	冲	Void, deep.
	With <i>neu</i> , a female,		With <i>ming</i> , a vessel, <i>chung</i> , a small vessel or cup
妯	<i>chung</i> , a female name.	盅	
	With <i>shan</i> , a mountain,		
艸	<i>yung</i> , a certain mountain,		

With *heuě*, a hole,  
**穿** *chung*, to bring through with  
 much difficulty, to pierce  
 through.

With *chũh*, a reed,  
**箒** *chung*, a species of the bam-  
 boo.

With *yu*, wings,  
**翀** *chung*, a bird's direct ascent  
 through the air.

With *tsaou*, grass,  
**芎** *chung*, a species of grass.

With *chung*, insects,  
**蚱** *chung*, the food of insects.

With *e*, clothing,  
**裈** *chung*, pantaloons. Placed in  
 the midst of *e*, it forms  
*chung*, good, right, faithful.  
 An inner garment.

With *ma*, a horse,  
**繫** *chĩh*, to tie a horse's legs. To  
 bind in general.

With *neaou*, a bird,  
**鴟** *chung*, (*tui-chung*) a species  
 of bat.

It is possible that the union of two characters in Chinese may sometimes suggest more than one idea. Thus *chung* may suggest the idea of *the midst*, or the point of rectitude; and also that of something *within*. Nor is it improbable that one person, in uniting the primitive, might realize one idea suggested by it, while another might fix his attention upon one somewhat different. Some of the derivatives springing from this primitive seem formed by uniting the idea of the *midst* to that expressed by the formative. In one or two instances, this appears so plainly, that the adjective *middle* if added to the formative, would almost suggest the idea, as the *middle* person or brother; *middle* clothing; the *mid* bird, i. e. between birds and beast, the bat. Others again seem to unite with the idea of the formative, that of something *within*; as something *within* the heart, grief; something *in* the water, which agitates it; corn *within* the ear, &c. In several of the compounds the connection is not easily traced. All the names except two, follow that of the primitive.

*Another of the second class exemplified.*

*Ching*, 正 right, &c., formed by placing *yih*, one, above *che*, to stop, produces twenty-two derivatives. Uniting with *jin*, a man, it forms

**征** *ching*, (*ching-kung*) a walk-  
 ing swiftly or hastily; also  
 affrighted.

With *houy*, a country,  
**征** *ching*, the ancient character  
 for the sun.

With *neu*, a woman,  
**征** *ching*, a woman's name. One  
 adds, a comely woman.

With *kin*, a handkerchief,  
**征** *ching*, a cloth, &c., set up as  
 a mark for an arrow.

With *chĩh*, a short step,  
**征** *ching*, to subjugate, or punish  
 a rebellious subject. To exact  
 tribute.

With *sin*, the heart,  
**征** *ching*, to walk hastily, to be  
 affrighted.

是 *ching*, the original character  
 for 是 to be, to exist, &c.  
 With *shwuy*, water,  
 氾 *ching*, a deep red.  
 With *ho*, fire,  
 炷 *ching*, (*ching yo*) fire flying  
 up to a great height.  
 With *mūh*, the eye,  
 睇 *ching*, to look, to look steadily.  
 With *leih*, to fix,  
 垂 *cheu*, to stand erect.  
 With *meih*, raw silk,  
 絳 *ching*, the ornament of a  
 horse, &c.  
 With *wang*, a net,  
 罽 *kang*, (*tcēn-kang*) the Little  
 Bear.  
 With *urh*, the ear,  
 聒 *ching*, a state of walking.

脛 *ching*, the dressing of flesh by  
 boiling; of fish by frying.  
 With *e*, clothing,  
 衽 *ching* (*ching chung*), a little  
 child's apparel.  
 With *yeu*, a word,  
 証 *ching*, advice, reproof.  
 With *chō*, irregular motion,  
 迳 *ching*, to subjugate a rebel.  
 With *kin*, gold or metal,  
 鉦 *ching*, a kind of bell.  
 With *fow*, a mound,  
 陘 *ching*, a ground-plat with a  
 mound of earth raised on all  
 sides. To swallow.  
 With *ucaou*, a bird,  
 鷗 *ching*, a species of kite.

In perhaps the greater part of these, the idea will be almost suggested by adding *right*, *straight*, or *erect*, to the formative; hence a cloth placed to be viewed in a *straight line* as the mark, a *straight* or steady eye; to fix *erect*; a woman *erect* or comely; a *right* word, reproof, &c. But to term subjugating a rebellious subject a *right* course, seems to savor a little of the bamboo. Of the names, sixteen are the same with the primitive; and all the rest, except one, begin with the initial of the primitive.

*One of the second class formed by combining two elements.*

*Che*, 知 to know, is formed from *she*, an arrow, and *kow*, the mouth, because 'knowledge,' says the Chinese lexicographer, 'in its motion resembles the swiftness of an arrow.' It gives birth to sixteen derivatives.

Uniting with *jin*, man, it forms

御 *che*, to walk, to act.  
 With *chih*, a short step,  
 御 *che*, to walk, &c.  
 With *sin*, the heart,  
 御 *che*, joyful.  
 With *yih*, the sun,  
 智 *che*, wisdom, wise.

With *maou*, the hair of the body,  
 髻 *che*, shaggy.  
 With *tsēih*, sickness,  
 痲 *che*, a disease in which pete-  
 chiæ appear on the body.  
 One says, a covetous mind.  
 With *urh*, the ear,  
 聒 *se*, a son-in-law.

	With <i>tsauu</i> , grass, che, ( <i>che-moo</i> ) a certain medicinal herb.	翥	With <i>yew</i> , expanding, che, wine.
一 覩	With <i>keën</i> , to see, <i>tscih</i> , the redness of the eye. Seeing afar off.	颯	With <i>fung</i> , the wind, che, an evil spirit.
一 賀	With <i>pei</i> , a pearl, che, to introduce one's self to another by a present.	魁	With <i>kwci</i> , a departed spirit, che, the same as the above.
一 脚	With <i>tsüh</i> , the foot, che, ( <i>che-choo</i> ), to walk or act with caution.	躑	With <i>hñh</i> , darkness, che, ( <i>che-choo</i> ), to write obscurely, in a running hand.
		躑	With <i>nung</i> , small frogs, &c., che, ( <i>che-choo</i> ), a spider.

In most of these, perhaps, the general idea of the primitive, added to that of the formatives, will nearly suggest the intended idea. It seems united with sickness, however, in a private sense, as indicating a *known* state of disease; in several of them it is difficult to trace the connection or idea. Twelve of the sixteen bear the name of the primitive, and two others have its final.

Another of the second class formed by combining two elements. P. 3

	<i>Le</i> , 利 advantage, profit, &c., formed by uniting <i>taou</i> , a knife, and <i>ho</i> , corn in the ear, produces sixteen derivatives. By uniting itself with <i>jin</i> , a man, it forms		
一 俐	<i>le</i> , ready, ingenious, intelligent, able. With <i>kow</i> , the mouth,	莉	With <i>tsauu</i> , grass, <i>le</i> , ( <i>mö-le</i> ), a certain flower.
喇	<i>le</i> , the sound of a bell. With <i>sin</i> , the heart,	蜊	With <i>chung</i> , an insect, <i>le</i> , ( <i>kö-le</i> ), a species of oyster.
烈	<i>le</i> , to hate. With <i>shan</i> , a mountain,	詡	With <i>yen</i> , a word, <i>tscën</i> , eloquent.
剌	<i>le</i> , to climb a rock with agility. With <i>müh</i> , a tree,	劔	With <i>kin</i> , gold, metal, <i>chen</i> , sharp, pointed.
一 梨	<i>le</i> , a species of pear. With <i>shwuy</i> , water,	颯	With <i>fung</i> , the wind, <i>leñh</i> , a strong wind, a wind with rain.
涑	<i>leën</i> , a running stream. Pronounced <i>le</i> , the same. With <i>tseih</i> , sickness,	鷺	With <i>neaou</i> , a bird, <i>le</i> , a certain bird, having the head and tail white, the back and legs red.
痢	<i>le</i> , a dysentery. With <i>shñh</i> , a stone,	一 籪	With <i>müh</i> , wheat, <i>le</i> , a spirituous liquor distilled from wheat.
一 硯	<i>lä</i> , a certain stone. With <i>chüh</i> , a reed,	籪	
一 籪	<i>le</i> , ( <i>pe-le</i> ), lattice-work made of the bamboo split.		

Were the adjective *profitable* or *advantageous* added to many of the formatives here, the new idea would almost occur to the mind; thus a man *advantageous* for business, able; water *profitable* in its use, a running stream; the bamboo *advantageously* manufactured, lattice-work; a *profitable* speaker, one eloquent. Applied to disease and to metal, it seems to denote sharp, keen. Eleven of the names are the same syllable with that of the primitive; and all, except one, have the same initial.

*Primitives of the third class.*

*A primitive formed by uniting three of the same element.*

Hcē, 彳, union of the soul, (page 593) formed by the element *leih*, strength, thrice repeated, gives birth to eleven derivatives. By uniting with *shih*, ten, it forms,

協	hēē, concord, union; to unite. With <i>neu</i> , a woman,	瑤	With <i>yūh</i> , a precious stone, <i>le</i> , a species of oyster, very large.
嫫	heēn, beauty. With <i>kin</i> , a napkin,	穠	With <i>ho</i> , corn, <i>le</i> , high, strong corn.
協	hēē; to bind round, to gird. With <i>show</i> , the hand,	脇	With <i>jūh</i> , flesh, hēē, the right and left ribs.
協	hēē, to drag any one by main force. With <i>keēn</i> , to owe.	荔	With <i>tsaou</i> , a plant, <i>le</i> , a certain fruit. (Scytalia leche.)
歛	hēē, a restrained breathing. With <i>mūh</i> , a tree,	螭	With <i>chung</i> , an insect, <i>le</i> , another species of the oyster kind, but very large.
協	<i>le</i> , a certain fruit. With <i>new</i> , a cow,	賈	With <i>pei</i> , a pearl, hēē, wealth, goods, &c.
協	hēē, a strong bullock.	趨	With <i>tsow</i> , to run, heēn, to run swiftly.

In most of these, the idea of *strength* seems to be added to the various formatives; united to ten (persons), it naturally suggests the idea of unanimity or concord; a *strong* cloth is suited to bind around anything; a *strong* hand, to drag by force; the ribs form the *strength* of the body, and *strength* of foot renders a person capable of running. The greater part of these follow the name of the primitive, and nearly all the rest have one name; which name is the first tone of *leih*, the element which forms the primitive.

*A primitive formed of three different elements.*

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The character 合 *hō*, to collect, to unite, to connect, &c., is formed from three *different* characters; *jin*, a man, *yih*, one, and *kow*,



a mouth, and is among the most fruitful of all the primitives, producing no less than sixty-nine derivatives. Uniting with *jin*, a man, it forms

信	kǒ, to collect into one, to comprise. Uniting with <i>ping</i> , an icicle,	With <i>sin</i> , heart,	怡	keǎ, diligent.
洽	hěě, moderate, duly tempered.	With the heart placed beneath,	念	keǐh, to collect, to unite, &c.
劊	With <i>taou</i> , a knife, keǎ, to fall; ruin. Anciently, to cut.	With <i>pūh</i> , a light stroke,	斂	hǒ, to collect.
劄	With <i>paou</i> , to roll up,	With <i>tow</i> , a measure,	斛	hǎ, to enter.
筭	hǒ, constant rotation, buying and selling, &c.	With <i>hoo</i> , an inner door,	扃	hǒ, to shut or close the door.
匡	With <i>he</i> , a receiver, gan, to flatter obsequiously.	With <i>show</i> , the hand,	拾	shǐh, ten; to collect or gather, as flowers, fruits, &c.
厝	With <i>han</i> , a cave, &c. hǒ, to place or deposit.	With <i>show</i> underneath,	拿	a current form of <i>na</i> , to take, to receive.
哈	With <i>how</i> , the mouth, gǒ, a multitude of fishes collected. A fish's mouth. To draw anything into the mouth.	With <i>yīh</i> , the sun,	晷	chǎ, the beams of the sun.
始	With <i>neu</i> , a woman, hǒ, admirable beauty.	With <i>keēn</i> , to sigh,	欲	hǎ, to draw into the mouth. To taste.
容	With <i>meēn</i> , a roof, hǒ, shut.	With <i>maou</i> , long hairs,	脣	hǒ, the hairs on the eyelids.
厝	With <i>yen</i> , a shed, hǒ, rotation, constant circulation.	With <i>mūh</i> , wood,	櫛	hǒ, the sheath of a sword.
哈	With <i>shan</i> , a mountain, hǒ, ( <i>hǒ-ta</i> ), mountainous.	With <i>shwuy</i> , water,	洽	heǎ, to water thoroughly. Metaphorically, to confer benefits.
恰	With <i>kiu</i> , a napkin, keǎ, a covering for the head.	With <i>ho</i> , fire,	焔	hǎ, fiery.
弁	With <i>kung</i> , the hands united, yen, to cover.	With <i>new</i> , a cow,	餽	shay, a certain religious ceremony; the repeating of something in a low voice.
駘	With <i>kung</i> , a bow, hěě, a strong bow.	With <i>keuen</i> , a dog,	狺	tǎ, a dog's manner of eating.
裕	With <i>chǐh</i> , a short step, hǒ, anciently to collect, &c.			

With *yūh*, a precious stone,  
 玲 *heä*, a tortoise. A variegated  
 shell. Pronounced *ya*, a door  
 half shut.

With *tscih*, sickness,  
 瘠 *tā*, fat, corpulent. Pron. *hō*  
 an ague.

With *pe*, leather,  
 皴 *tā*, the skin wrinkled or shri-  
 veled.

With *ming*, vessels,  
 盒 *hō* a small box. Vessels with  
 a narrow mouth.

With *mūh*, the eye,  
 眙 *keä*, an eye almost closed.  
 One says, a squint eye.

With *shih*, a stone,  
 矸 *keih*, stony or rocky.

With *she*, to show,  
 禘 *heä*, a certain triennial sacri-  
 fice.

With *ho*, rice,  
 稔 *hō*, to plant, to sow.

With *heuē*, a hole,  
 容 *hō*, to unite, to close.

With *chūh*, a bamboo,  
 答 *tā*, squares of bamboo lattice  
 work, agreeing with each  
 other; to answer, to respond.

With *meih*, raw silk,  
 給 *keih*, to give freely.

With *wang*, a net,  
 罟 *nā*, a net for birds. Pron.  
*kō*, the same meaning.

With *yu*, wings,  
 翕 *keih*, to assemble or collect.

With *yu*, wings on the right,  
 翮 the same both in name and  
 meaning.

With *luy*, a plough,  
 耜 *hō*, to prepare the ground for  
 sowing.

With *chow*, a ship,  
 舩 *hō*, the motion of a ship

With *chung*, insects,  
 蛤 *kō*, a frog.

With *e*, clothing,  
 袷 *keä*, clothing, double, but not  
 quilted.

With *yen*, a word,  
 詒 *hō*, agreement.

With *kūh*, a valley,  
 谿 *hō*, two mountains contiguous  
 to each other.

With *chae*, beasts,  
 貉 no certain name or meaning.

With *tsow*, to run,  
 趨 *heä*, a state of running.

With *tsūh*, the foot,  
 踏 *keä*, to crush with the foot

With *chō*, irregular motion,  
 迨 *hō*, to walk together or alike.

With *yih*, a city,  
 郤 *hō*, a certain river.

With *kin*, metal,  
 鈸 *kā*, the sound produced in  
 working metals; the sound  
 of a bell.

With *mun*, a door,  
 閤 *hō*, small inner door. The  
 women's apartments.

With *chuy*, a species of bird,  
 雉 *hō*, a pigeon.

With *yu*, rain,  
 霑 *heä*, thoroughly irrigated.

With *kih*, leather,  
 鞞 *keä*, a small breast-plate of lea-  
 ther.

With *wci*, skin with the hair,  
 鞞 *keä*, (*mō-keä*), a kind of knee-  
 piece.

With *hēē*, the head,  
 頷 *kō*, the mouth. The lower  
 jaw; the chin.

With *shih*, food,  
 飴 *keä*, a cake.

With *yu*, fish,  
 鯰 *kō*, a certain fish.  
 With *neaou*, a bird,  
 鴿 *kō*, a dove.  
 With *koo*, a drum,  
 馨 *tā*, the sound of a drum.

With *pe*, the nose,  
 鼾 *hō*, (*hō-kow*), a breathing —  
 through the nose.  
 With *che*, the teeth,  
 齧 *tā*, to eat. Pronounced *hō*, the —  
 same meaning.  
 With *lung*, a dragon,  
 龕 *kan*, to keep or place. Like  
 a dragon.

Among these sixty-nine, there are nearly thirty characters which have the same name with the primitive, but scarcely ten which differ from it in both the initial and the final. The general idea of *classing* or *uniting*, *closed*, &c., can be easily traced as combining in some way, with the greater part of the formatives to suggest the new idea.

*Primitives of the fourth class.*

The following primitives belong to the fourth class, which consists wholly of derivatives formed from some of the preceding primitives. Thus in page 594, two primitives are said to be formed from the primitive *kin*, now; one of these is

*Tan*, 貪 *craving, desirous, covetous.* It is formed by uniting *pei*, something precious, with *kin*, now, and produces five derivatives. By uniting with *jin*, a man, it forms,

儉 <i>tan</i> , ( <i>tan-sung</i> ), silly, foolish.	With <i>shwuy</i> , water,
With <i>kow</i> , mouth,	澆 <i>t'm</i> , a certain water.
噴 <i>tan</i> , a sound. Also a confused noise.	With <i>chüh</i> , a reed,
With <i>keën</i> , to owe,	簀 <i>tan</i> , a species of the bamboo. —
飲 a current form of 貪 desirous of getting.	

Another is the adjective 奮 *yen*, full of wine. It is formed by placing *kin*, now, above *yew*, expanding, and produces nine derivatives. Uniting with *neu*, a woman, it forms

媮 <i>han</i> ; concealed danger. Pron. <i>yen</i> , the same meaning.	With <i>yen</i> , a word,
With <i>shan</i> , a mountain,	譚 <i>gan</i> , a man's name.
嶮 <i>han</i> ; ( <i>han-gō</i> ), mountainous.	With <i>chuy</i> , a species of bird,
With <i>keën</i> , to owe,	雛 <i>kan</i> , or <i>gan</i> , ( <i>gan-shun</i> ), a certain bird, a quail.
飲 <i>yen</i> , anciently to drink.	With <i>yin</i> , sound,
With <i>ming</i> , a vessel,	鶻 <i>gan</i> , a low voice.
盞 <i>ō</i> , to cover. Pronounced <i>gan</i> , the same.	With <i>neaou</i> , a bird,
	鶻 <i>gan</i> , ( <i>gan-shun</i> ) the quail.

The five following examples illustrate the last division of the fourth

class of primitives, which have been already described as *derivatives of derivatives*. Such they will plainly appear to be, if we trace the primitive [卍] to its origin. *Heuen*, which denotes affrighted, according to the *Shwö Wän*, and a confused noise, according to the *Yüh Peën*, is formed by adding *kow*, the mouth, to itself; it then produces seven derivatives. One of these, formed by adding to it another mouth, is *pin*, 品 order, rank, kind, degree, relative to which the lexicographer says; "From two mouths alone arises strife, but by three can the nature and quality of things be weighed." Uniting with *jin*, a man, it forms

偏 *kan*, content; one who seeks not praise.

Uniting with *he*, a receiver,

區 *keu*, to hide; a depositary. A small house.

With *shan*, a mountain,

品 *gan*, a cave or hollow rock in a mountain. With the mountain above, the same.

With *shih*, a stone.

晶 *gan*, a precipice; dangerous.

With *tsaou*, grass,

苔 *foo*, (*foo-yu*) verdant; beautiful.

With *mun*, a door,

問 *pan*, to look through a door.

With *shih*, food,

饗 *haou*, desirous of wealth. Desirous of food.

Of this *third* race, 區 *keu*, to hide, <sup>affacc</sup> &c., produces no less than forty-seven; to give all of which would only tire the reader. We therefore adduce three, which afterwards become primitives themselves.

The character *keu*, to hide, uniting with *ta*, great, forms,

奩 *leën*, a box for perfumes; or according to the *Yun-hui*, a box in which a mirror is placed.

With *keën*, to owe, it forms

歐 *gow*, to ease the stomach. Also to force out the breath as in singing.

With *tsaou*, grass,

藿 *keu*, a certain tree.

These three of the *fourth* descent, became primitives in a certain degree; one of them produces two derivatives, and the other two, one each.

*Kew*, 藿 a certain tree, uniting itself to *müh*, wood, forms,

樅 *gow*, a species of thorn.

Uniting with *shwuy*, water,

灌 *gow*, to drink water.

*Gow*, 歐 to ease the stomach, uniting with *e*, clothing, forms 楸 *gow*, a cloth placed on the necks of children to receive saliva.

*Leën*, 奩 a box for a mirror, &c., by uniting with *müh*, wood, forms *keën*, 樅 a kind of sieve or strainer.

In this way are the Chinese characters formed from each other. Complex however as they appear, they are not without example in other languages. Many Greek words might be adduced which exhibit a mode of formation scarcely less complicated. The root *στω* or *ιστημι*, to stand, produces a greater number of derivatives than any Chinese primitive. One of these, a very common word, *ανιστημι*, to rise again, is in its turn the parent of no contemptible number; and of the third race, *εξανισταμαι*, becomes also a primitive, producing *κατεξανισταμαι*, *μετεξανιστημι*, *προεξανισταμαι*, &c. Thus also *διδωμι*, to give, produces *εκδοτος*, given out or published; and from this primitive, springs among others, a word now naturalized in our own language, *ανεκδοτος*, a thing not yet published, an anecdote. From *γραφω*, to write, likewise proceeds *παραγραφος*, a paragraph, and from thence *προσπαραγραφω*, *αντιπαραγραφομαι*, &c. Others might be adduced in which the derivative is formed by adding to the Greek primitive a particle, an adjective, or a substantive, as well as a preposition, but these may suffice. A similarity of conformation might be shown to exist in Sanskrit words, but it seems useless to tire the reader with examples from a language at present so little known.

This view of the primitives and derivatives places the existence of *design* in forming the Chinese characters beyond the possibility of doubt. It is scarcely more evident in the formation of a multitude of Latin verbs from one radical verb, or of the various Greek derivatives from their respective primitives. Indeed, for a language formed from about sixteen hundred roots, no one of which produces seventy derivatives, to be thus formed without any view to the meaning of its component parts, would exhibit a phenomenon hitherto unknown in the philological world. Were this evident in the formation of only a third of the derivatives adduced, it would be sufficient to establish the truth of the fact; for if design be evident in the formation of a third part, what reason can be given for its not being carried through the language? Whether the inventors were happy in selecting characters to suggest the new meaning intended is a different question; but that such was their object, seems to appear with an evidence which acquires increasing force from every new examination of the language.

The *connection* between these component parts however is of a peculiar nature. It is not that of compound words in other languages; a little reflection will convince us that this is scarcely possible. What would a language be that, by uniting about a thousand words, should attempt to *name* every object sensible and mental which language

embraces? Nor is it exactly the connection formed in other languages by a preposition and a verb. Prepositions which, as united with verbs, scarcely exceed twenty in any language, (of which also several concur in expressing nearly the same idea,) seldom do more than mark some circumstance relative to the verb, or augment its force, or occasionally invert its meaning. The Chinese do much more; a primitive expressing some general idea, they combine with the most powerful objects in nature; the sun, the moon, fire, water, the hand, the heart, &c., so as thereby to suggest new ideas; and it is by thus attempting to suggest a new idea through the union of two already known, that the language is in general formed. In this mode of suggesting ideas, however, various gradations may be observed in point of perspicuity. In some of the compounds it seems difficult to trace any connection; in others, the connection bears some resemblance to that of a preposition and a verb in Greek; and in some few, it almost approaches the clearness of a compound word.

As to the manner in which the primitives and formatives unite in forming new characters, we see that in some few instances the formative seems to predominate; but in perhaps the greater part the primitive communicates one general idea to the various formatives, now distantly suggesting, and now almost expressing, the idea intended to be conveyed. This indeed we might almost infer from the difference in the number of the formatives and the primitives. The former (the elements) are only two hundred and fourteen in number; and of these, not above eighty are employed to any considerable extent; while the latter are more than sixteen hundred, if we include the IVth class, the derivative-primitives; and nearly twelve hundred, if we exclude them. Now it seems more reasonable to expect the language to be formed from twelve hundred ideas modified in ten, twenty, or thirty ways, than from eighty ideas modified each in four or five hundred ways. We also see, that the newly formed character seldom assumes the name of its formative; scarcely five instances of this occur in all the two hundred and forty derivatives here given; but in a full half of them we see it assume precisely the name of the primitive; and in most of the rest, either its initial or final. This accords with a wish to retain the general idea of the primitive, how variously soever it be modified, or however faintly suggested. But if the idea of the primitive were not retained at all, it would form a perpetual incongruity throughout the language.

This fact of the primitive's generally imparting its name to the derivative deserves particular notice. That it should do this in every

instance is not to be expected. If language would furnish a sufficient stock, it might rather be expected, that a new name should have been given to every new modification of the primitive. But where the idea of a compound-syllabic name never entered the mind, it follows, that although the language contained syllables enough to furnish a totally distinct name for each derivative, (as no primitive produces more than seventy,) yet if it were intended to retain in any degree the idea of the primitive, such alterations alone would be made as accord with the system; that is, in the initial, the final, or the aspirate. This is found to be generally the case; and when these failed, the identical name of the primitive has been often adopted, rather than one completely foreign. Instances of the latter kind are rare, scarcely twenty occurring in the two hundred and forty derivatives already given. Yet these few variations would be enough to include all the Chinese monosyllables.

This fact respecting the name is of great importance, not only in determining the *existence* of the primitives, but in pointing out the *identical characters* to which that appellation belongs. In a language where thirty thousand characters employ scarcely even a hundred distinct syllables, much may be deduced from a due investigation of the characters to which the same syllable is applied, it cannot be supposed that thirty thousand characters could be formed at once. To invent thirty thousand different ideas, and distinguish each of them by an appropriate written symbol, could scarcely be the work of one life or of one age, even were there no union of different characters in the language. But a little reflection will convince us, that the force of these single characters must be *known*, before men could think of uniting them, as well as circumstances first occur which rendered their union necessary. Their early writings employ a comparatively small number of characters. All the works of Confucius contain scarcely three thousand different characters. A time might possibly exist, therefore, when the whole stock of characters in the language did not amount to that number. But are we to suppose too, that only a tenth of the *names* were then known; that their whole colloquial medium contained at that time only seventy syllables? Is it not much more probable, that they then had in use nearly the present number of syllables? But if they had, these syllables were *first* attached to perhaps less than three thousand characters; and if we can discover these we have the primitive characters of the language. And is there nothing that will enable us to ascertain these? I confess that I think there is. It is clear, that two characters must have

existed before they could be united; and if they existed, it may be presumed that they bore a name. When we then find the same name given to twenty characters, we may almost certainly affix the name to the most simple as its original property, especially if that character be contained without mutilation in all the other nineteen. This may be illustrated by an example: 我 *go*, I, (p. 601.) produces twenty-six derivatives bearing the same name. Thus we have twenty-seven characters bearing one name. Of these one is found complete in all the other twenty-six, which it forms by receiving twenty-six different formatives. Which then of these twenty-seven existed first? Must not the character, which formed each of the other twenty-six by merely receiving a formative, have existed prior to its forming them? But did it exist without a name, or is there any proof of its having ever borne another name? It is clear then that this first *existed* of the twenty-seven, and *first bore the name*, in whatever way the others obtained it afterwards. Now the three first classes of primitives, about twelve hundred in number, selected from those which we have termed original characters, contain nearly every sound in the language, giving on the average about two characters to one name; and the two hundred elements contain nearly a hundred and fifty names. Yet in the first nine of the primitives here given, which include two hundred and thirteen derivatives, the names, with every variation of initial and final, scarcely include more than *thirty* syllables. Why is this surprising disparity of names found in the same number of characters, but because the first are the primitives, which first received the name, and the last are not? Here then we have *two* characteristics uniting *with the name* to point out the primitive characters of the language, their superior simplicity of form, and their uniting themselves with other characters to form derivatives.

I am well aware that variety of name, and superior simplicity of form, would not establish the claim of any characters to the rank of primitives. Yet the union of these two would establish their claim to that of *original* characters, which will readily appear by our adverting to what is here meant by superior simplicity of form. This phrase does not mean that some characters are formed by the union of *ten* strokes, others by the union of *nine*, and others combining *eight* or *six*. The characters here termed superior in simplicity of form, are such as either contain *one* element, with an addition which of itself has no meaning, or else *two* elements. All the characters beside these have added to them, not an extra stroke or two, but another *character*; hence they all consist either of *two* significant characters,



one added to the original one incapable of division, or of *three*, one added to the two elements united. This superior simplicity of form constitutes, therefore, a clear and indelible characteristic. It is however possessed by the primitives in common with the other original characters already described, and stamps them *original* characters, because there are none to which they can be traced beside the two hundred and fourteen elements. But to constitute them actual *primitives*, they must produce derivatives. This, these primitives do in various numbers, from three to sixty-nine, which the other original characters do not, though equally simple in form. Thus then, by the union of *three* characteristics, their variety of name, their superior simplicity of form, and their embodying themselves in derivatives, the primitives stand distinguished from all the other characters in the language.

This fact seems so clear as almost to admit of demonstration. For should any one object, that variety of name in the elements, or in the primitives, proves nothing, it is freely granted that it proves nothing *taken alone*; but when it is united with the two characteristics already mentioned, it seems to prove everything to the case in hand. If any one should urge, that two hundred and fourteen can be selected from the mass of Chinese characters which shall contain a hundred and fifty names; or twelve hundred, which shall contain every sound in the language, it is acknowledged that this can be done with ease. But will these be found the *simplest characters* in the language as it regards their form? And if they be, will each of these twelve hundred *produce* from three to seventy other characters in all of which they themselves shall be completely embodied? If they cannot do this, the question is decided; they are either those original characters which furnish no derivatives; or they are derivatives themselves: and in the latter case their names are not their *own*, they are borrowed from their primitives. For as most of the primitives communicate their name at least to some one derivative, by carefully culling these from the rest, 1200 *derivatives* might be selected, which should bear the names of the 1200 primitives. But they would not be found to be equally *simple* in their *form* with the primitives; the element *added* would bewray the spurious nature of their claim; much less would they be found to perform the *office* of the primitive, by embodying themselves in the other derivatives. The example already quoted will show this clearly. The character 俄 *go*, hasty, preverse, has precisely the same name with its primitive 我 *go*, I; but is it

equally simple in its form! Does not the addition of 亻 *jin*, a man, sufficiently bewray its true character as derivative, and when taken away, lead us to its primitive 我 *go*? Further, does it perform the office of its primitive? Is it found in any *one* of the other twenty-seven derivatives, in all of them, and in them as communicating in some degree its general meaning? I will go still further, and allow, that a derivative may assume a name *different* from that of its primitive; as is the case with *gan*, to flatter, (see p. 607) and if there were a sufficient number of these in the language, they might be culled, and said to contain every sound in the language. But would these possess the other qualities mentioned? Would they be the simplest characters in form which bear the name? Would each of them be found performing the office of a primitive by embodying itself with ten, twenty, or fifty other characters? Such of them as were found united with even three each, would be the derivative-primitives, described under Class IV, and of which there are not six hundred in the language. These characteristics, therefore, their superior simplicity of form, and their embodying themselves in numerous characters derived from them, unite in the twelve hundred primitives which appropriate nearly every *name*, in the language,—*and in these alone*. And if it be a fact, that the significant parts of a character must have existed before they were united with each other, these characteristics united stamp them indisputably, the *original characters of the language*, from which, (the few other original characters excepted,) all the rest are formed in the manner already described.

Thus by collecting into one focus the few scattered rays of light afforded, it is possible to trace this singular language to its origin, a few imitations of natural objects, chiefly the elements—to ascertain the principles upon which these unite with each other in producing the primitives,—and to follow these primitives, in their reuniting with the elements so as to form a multitude of derivatives; some of which in their turn unite anew with the elements, till five or six characters are combined with each other, and the language becomes, if we may believe one of their own writers, not only clear and forcible, but rich and elegant in the highest degree.

ART. V. *Notices of China, No. IV.: theft, robbery, and funerals.*  
*Translated and abridged from the Annales de la Propagation*  
*de la Foi. By S. R.*

FRAUDULENT dealing is very common in China. Those who make it their business give it no other name than trade; so that to steal, and to take the property of others by cheating them, is to traffic. There are two sorts of thieves, pickpockets, and thieves properly so called. The first are incessantly passing from one fair to another. When they arrive, seven or eight in number, at a market-place, they go and pay their respects to the chiefs of the borough, and request permission to trade, a privilege which is seldom denied, if there be nothing to fear from the officers of government. At the same time the chiefs recommend to them not to make too much noise, for fear of exposing the 耆長 *ke chang*, or headman of the village. Emboldened by this permission, they then enter the markets, and stationing themselves in places where the crowd is greatest, take whatever they can, and pass it on from hand to hand. Should they be taken in the act, and receive a few blows, they are not careful to parry them, lest they bring themselves too much into notice. These pickpockets have laws among themselves, which they observe wonderfully well. If one of them, through want of adroitness, miss his aim, or expose his comrades, he is sure, when the market is closed, to be judged and punished according as his awkwardness has been more or less palpable. If one band of pickpockets encounter another, they must needs fight, or else one of the two parties yields to the other the privilege of *trade* for that day. They all have places of deposit, where they lay up their stolen goods, and afterwards sell them. There is no trickery which they do not employ to rob travelers; as a specimen, we may mention the following; they often feign the loss of something, and pretend that the persons passing by have found it, and the pretext is quite sufficient to enable them to rifle them of their valuables.

So much for the first class of thieves. The second is composed of those who plunder by night and commit burglary. To guard against them, there are few Chinese families that do not keep dogs, often as many as ten. A good dog is very valuable. But it is not merely necessary to guard their houses; if the fruits of the earth, when they come to a certain stage of maturity be not equally watched,

the owner may be pretty sure to have none of the trouble of gathering them.

The penalty for theft is generally a few hundred [?] blows with the bamboo, and confinement for a time in prison; but when once released, though their wounds be scarcely healed, these light-fingered gentry recommence their business. If the officer of the district, in which they are found, should enforce too strict obedience to the law, they quit it and pass to another place more accommodating to their pursuits. This is the only variety experienced in their mode of life. These companies of robbers have likewise their chiefs; a single chief has sometimes a thousand men under his direction. Notwithstanding this, assassinations are rare. The deaths that occur so frequently arise from other causes.\*

The festivals and ceremonies that are kept on the death of a Chinese, especially that of the father of a family, deserve to be spoken of. When a sick man is at the point of death, they put a piece of silver to his mouth, and carefully cover his nose and ears, superstitious practices calculated to aggravate his disease and hasten his death. Scarcely is he dead, when they make a hole in the top of the house in order to allow the spirits that are escaped from his body, greater facility of exit, and then hasten to bring the priests to commence their prayers. When they come, they at first set up the tablet of the departed soul by the side of the coffin, at the foot of which is a table loaded with meats, lamps, and perfumes. All those who come to condole with the mourners, and to assist at the funeral, enter the hall where the corpse is placed, and prostrate themselves before the table, upon which they ordinarily deposit lights and perfumes, for they always have some little presents to give, unless the family should be wealthy, and hence unwilling to receive them.

Out of the house, suspended upon bamboos, numerous burning papers on which figures are traced, are seen fluttering in the breeze. While the priests are reciting their prayers, beating time as they say them, which is generally several days, none of the viands are eaten. The priests, from time to time, call upon all to weep, and thereupon, parents and visitors approach the corpse, and nothing is heard but sobs and groans. Amid these preliminaries to the funeral repast, if a new comer arrives, and proceeds to weep over the corpse, all the rest

\* From the manner in which our author speaks of theft and robbery, it might appear that an organized system of crime, like this, pervades the country, which we presume he would not wish to imply. His statements on the subject should rather be taken as descriptions of what exists in particular instances, and in some parts of China, and then they may undoubtedly be substantiated. *Tr*

must join with him. Should one indulge in laughter it is only for a minute. The moment for mourning being come, he must quit his amusements, and be ready to make wry faces like the rest.

Meantime, the priests, by force of their prayers make a breach in the nether world, for the escape of the departed spirit. It always goes there on leaving the body, and they know in what apartment of Tartarus it is detained, and what it suffers. The soul, when once out of hell, has to pass over a bridge, built across a river of blood, filled with serpents, and other venomous creatures. This passage is dangerous, because that upon the bridge there are devils lying in wait to throw it into the accursed stream. But at length, the soul passes over, and the priests give it a letter of recommendation to one of the ministers of Budha, who will procure it a reception into the western heavens. According to the doctrine of the priests, every man has three souls: the first comes to live in the body; the second goes to hades; and the third resides in the tablet, which has been prepared for it.

While the priests are performing these ridiculous ceremonies, they burn a great quantity of paper money,\* in order that the deceased may not want for silver in the other world. On the day chosen, they proceed to the burial. The corpse is dressed in its best clothes, sometimes of four or five different colors. The coffin is carried by four men, and often by eight, on account of its weight. The persons who accompany it to the grave, must all have some token of mourning, to which the appropriate color is white. In deep mourning, instead of the cap, they put a simple strip of white cloth about the head. The robe, the hose, the shoes, and the girdle must all be white. Those who have not a full dress, have at least the strip of white cloth around the head, or upon the cap. One or two go before the procession, and throw pieces of paper in the road to purchase a free passage for the corpse, for fear that it should be stopped by spirits. When they reach the place of sepulture, which has been inspected and pronounced good, they bury the dead under a discharge of rockets and crackers. Returning afterwards to the house, they make a grand feast in memory and honor of the deceased. This is called *kac teñ tsew*, because before the banquet they make libations to the manes of the dead. They also roast pigs, which they offer to the same, and then

\* A new description of paper money used for "Peter's pence" in China was lately found at Chusan. It is made by taking a piece of silvered paper, and stamping it upon a Spanish dollar; the stamped paper having the device in tolerable relief; is then cut out and pacted on both sides of a bit of thick paper to resemble a dollar. *Tz*

eat themselves. Every body is admitted to this feast. If the parents of the deceased be in easy circumstances, it is a good windfall to the poor of the neighborhood, who all assemble on the occasion.

It should be observed that the prayers of the priests, on the day of the burial, and the *kac teen tscw*, are performances altogether distinct, and are very often separate, because the day favorable for the burial is not always so for the other. It may happen likewise that the place for interment is not yet propitious, according to the observations of the astrologers, and it becomes necessary to wait some months and even years, to secure good luck to the family of the deceased. While waiting for the period fixed by these worthies, they inter the body in another place, and disinter it on the day selected, and transfer it to the appointed spot.

The mourning continues for three years, that is to say 27 months, for the children and grandsons. For an equal it is merely kept up for a few days. There is no music at the funeral repast. After the sick person has expired, the tambour is heard, whilst the priests chant their prayers, and during the time of burial.\*

ART. VI. *Notices of Japan, No. IV.: Domestic life and customs of the Japanese, relating to births, marriages, funerals, &c.*

WE are now to seek such information concerning the social, political, and religious condition of the Japanese, as can be gathered from the different members of the factory; and it is scarcely necessary to say, that a very ample harvest cannot be expected to repay the search. The mode of existence to which the Dutch residents at Dezima are condemned, does not authorize us to anticipate that it is in their power to afford a very complete picture of Japanese manners. They have, however, notwithstanding every disadvantage, collected a good deal of information, seeing something and hearing more; which, methodized and arranged, may afford at least a general view of this extraordinary nation, whose really high state of civilization is so very dissimilar both to our own and to that of every other people with whom we are familiarly acquainted.

\* While the great principles of ceremonial rites (great in the creed of a son of Han) are invariable, it is doubtless true, that there is much variety in the mere forms used at funerals and sacrifices in different districts of the country. The circumstances of wealth or poverty, and the influence of local superstitions produce diversity in these customs, as well as many others. Hence, though some of the ceremonies related above may not be noticed on such occasions in this neighborhood, they may still be observed elsewhere; most of them are matters of daily occurrence here. *Tr.*

Our gleanings with respect to the domestic and social life of the Japanese shall first be presented, as being the part of the national idiosyncrasy that strikes the stranger, and by its very singularity awakens his curiosity to investigate the political and religious causes in which much of this singularity originates. But, in order to convey any sort of connected notion upon the subject, some degree of unity must be given to the sketch; and the most effectual way of accomplishing this, will, perhaps, be, to take the Japanese gentleman at his birth, and trace him, as we best can, through childhood, youth, and manhood, to his grave. But so much of the difference between Asiatic and European, as well as between ancient and modern civilization, appears to be intimately connected with, if not actually to result from, the different treatment and appreciation of women in Asia and in Europe, in ancient and in modern times, that the condition of the female sex in Japan must be first considered, as far as means for ascertaining it are within reach.

The position of women in Japan seems to be unlike what it is in all other parts of the East, and to constitute a sort of intermediate link between their European and their Asiatic conditions. On the one hand, Japanese women are subjected to no seclusion; they hold a fair station in society, and share in all the innocent recreations of their fathers and husbands. The fidelity of the wife, and the purity of the maiden are committed wholly to their own sense of honor, somewhat quickened, perhaps, and invigorated by the certainty that death would be the inevitable and immediate consequence of a detected lapse from chastity. And so well is this confidence repaid, that a faithless wife is, we are universally assured, a phenomenon unknown in Japan. The minds of the women are as carefully cultivated as those of the men; and amongst the most admired authors, historians, moralists, and poets, are found several female names. In general, the Japanese ladies are described as lively and agreeable companions, and the elegance with which they do the honors of their houses has been highly eulogized.

But if thus permitted to enjoy and adorn society, they are, on the other hand, held during their whole lives in a state of tutelage and complete dependence upon their husbands, sons, or other relations. They are without legal rights, and their evidence is inadmissible in a court of justice. The husband may not only introduce as many subsidiary, unwedded helpmates as he pleases into the mansion over which his wife presides; and these women, though inferior to her in rank, dignity, and domestic authority—in proof of which, they are not permitted to shave their eyebrows—are not deemed criminal or dishonored; but he has also a power of divorce, which may be called unlimited, since the only limitation is, his sense of economy and expediency. A husband must support his repudiated wife according to his own station unless he can allege grounds for the divorce, satisfactory to a Japanese tribunal; among such grounds, barrenness is one that leaves the unfortunate, childless wife, no claim to any kind of maintenance. Under no circumstance, upon no plea whatever, can a wife demand a separation from her husband. At home, the wife is mistress of the family; but, in other respects, she is treated rather as a toy for her husband's recreation, than as the rational, confidential partner of his life. She is to amuse him by her accomplishments, to cheer him with her lively conversation, not to relieve, by sharing, his anxieties and cares. So far from being admitted to partake the secrets of his heart, she is kept in profound ignorance of his affairs, public or private; and a question relative

to any such matters, would be resented as an act of unpardonable presumption and audacity."

Turn we now to the life of a Japanese, and the ceremonious observances that nearly fill it. These begin prior even to birth, and indeed, with the very incipency of existence.

Upon the first symptoms of pregnancy,† a girdle of braided red crape is bound round the future mother's body, immediately below the bosom. This is performed in great ceremony, with religious rites appointed for the occasion; and the selection of the person who presents the girdle is a point of extreme importance and dignity. This singular custom is, by learned Japanese writers, said to be practiced in honor of the widow of a *mikado*, who, some sixteen centuries ago, upon her husband's death, being then in an advanced state of pregnancy, thus girding herself, took his vacant place at the head of his army, and completed the conquest of Corea. The name of this Amazon, herself of the *mikado* blood (according to Klaproth), was Sin Goû Koû-Goû, and her exploits were rewarded with sovereignty. Whether she was actually acknowledged as a *mikado* seems to be a disputed point amongst Japanese historians; but she certainly governed the empire during the remainder of her life, sixty-nine years, and dying at the age of one hundred, was succeeded by the son she had borne to her husband after his death. Both mother and son are deified. The more vulgar opinion represents the girding as a mere physical precaution, by which the unborn babe is prevented from stealing the food out of the mother's throat, and so starving her to death! But whichever be the cause, the red fillet must remain, as at first fastened, until the birth of the infant.‡

\* [With a few exceptions in their favor, the estimation of women in Japan is probably similar to that of their sisters in China. Literary attainments are prized in both countries, and the lady who can write an elegant letter, read a book fluently, and above all, compose verses rapidly, is considered by them as highly accomplished; but the demands of their families, the necessity laid upon them by poverty to follow some manual occupation, or some other like reason, act as preventives to high, or even ordinary, attainments in literature to the great proportion of females in China, and no doubt in Japan too. The declaration in the text on the education of females should be considered as applicable chiefly to the nobility or wealthy commoners; for none of the female relatives of our informants knew how to write a letter. Polygamy is confined for the most part to families of rank, or to very rich commoners; when a man takes an unwedded helpmate, she is often provided with a miniature establishment of her own, or is not obliged to associate with the legal wife. The statement given in the text of the fidelity of wives must be taken with great allowance. Paganism in Japan, as in China, and elsewhere, produces the same fruits; one of our authorities avers that he himself saw a man murdered by the injured husband, who was caught with his paramour; the man afterwards ripped himself up. The younger female members of a family are allowed much more freedom than in China, sisters associate with their brothers, and as their feet are not cramped, they go whither they please. Infidelity to the marriage bed is the most common grounds for dismissing a wife, for the adoption of an heir is preferred to divorcing the childless wife and taking another, especially where long continued conjugal intercourse has cemented the affections of husband and wife.

† Meylan and Fischer.

‡ [This personage is more usually known under the title of *Hachiman Go*, and her son is called *Ko Hachiman Go* (*ko* meaning son); he is also called *Hachiman Tarou*, and legends are now told of his famous exploits. The *hore obi* or girdle spoken of is about three inches broad, and one, among other supposed uses, is that it strengthens and braces the mother, for it is guded upon her body very tightly.



Upon the occurrence of this happy event, the mother is relieved from her long endured binding; but her sufferings from ceremonious or superstitious observances are not yet over. She is forthwith placed in an upright sitting posture upon the bed, fixed in it by bags of chaff under each arm and at her back; and thus is she compelled to remain during nine whole days and nights, most sparingly fed, and actually kept wide awake, lest, by dropping asleep, she should in some way alter the prescribed position. Perhaps the most extraordinary part of the whole business is, that no ill-consequence is said to ensue to the patient. It is to be observed, however, that Japanese women recover more slowly than those of other countries, from parturition; probably, in consequence of this severe treatment. For one hundred days after her delivery, the recent mother is considered as an invalid, and nursed as such; at the end of that period only, she resumes her household duties, visits the temple frequented by her family, and performs her pilgrimage, or any other act of devotion that she may have vowed in her hour of peril.

The infant, immediately upon its birth, is bathed, and remains free from all swathing and clothing that could impede the growth and development of body or limb. Upon one occasion only is this early state of freedom interrupted, and that occasion is the bestowing a name upon the new member of society. This takes place on the thirty-first day of a boy's age, on the thirtieth of a girl's. Upon the appointed day, the babe is carried in state to the family temple; the servants follow, bearing a whole infantine wardrobe, by the abundance of which the father's wealth and consequence is estimated. Last in the procession walks a maid-servant, with a box in her hand, containing money for the fee of the officiating priestess, and a slip of paper, on which are inscribed three names. These names\* the priestess submits, with prescribed rites, to the god to whom the temple is dedicated; then announces which of the three is selected, and confers it on the child, whom she sprinkles with water. Sacred songs, chanted to an instrumental accompaniment, conclude the naming ceremony. The infant is then carried to several other temples, and, for its final visit, to the house of the father's nearest kinsman. He presents it with a bundle of hemp, destined symbolically to spin it a long life, talismans, relics, and other valuables; to which he adds, if his new-born relation be a boy, two fans (as representatives of swords), implying courage; if a girl, a shell of paint, implying beauty.†

It is said to be the custom in some places for the woman to be confined of her firstborn in the house of her parents, if their residence and circumstances render it expedient. Elderly females of established character and experience are, as is the case in China, employed as midwives, though perhaps the advice and attendance of the regular physician is not altogether neglected as regards the mother's subsequent health. Immediately after this event the mother shaves her eyebrows, though this outward sign of maternity may in some places be performed in anticipation as well as consummation of her delivery; they are henceforth kept shaved for the rest of her life.]

\* Siebold.

† [It may be remarked, once for all, as applicable to much of the information we possess concerning Japan, that when accounts from different sources by several authors vary with regard to any particular custom, it is possible that both are correct, but applicable to different parts of the country. For instance: in this case of naming a child, we are assured that in the principality of Figo (or Higo), infants are not carried to a temple to be named, but the father confer the name upon the child at home. In Owari, it is not named by a priestess but by the father or grandparents in the temple; the period after birth for this ceremony is not fixed, sometimes it is a week, and sometimes it is three months. We are, however, rather

In the unconfined state above described, the child continues for three years, at the expiration of which the clothes are bound at the waist with a girdle. Religious rites accompany this first girding, and the child is now taught to pray. At seven years' old the boy receives the mantle of ceremony, and, what could hardly have been anticipated from the great importance apparently attached to the choice of the name given the baby, a new name. For this change, likewise, there is an appropriate religious ceremony; and, to avoid repetition, it may be said, once for all, that every change, every epoch in Japanese life, is consecrated by the rites of the national religion. After the reception of the mantle of ceremony, a boy is permitted to perform his devotions regularly at the temple.

Children are trained in habits of implicit obedience, which, independently of any beneficial effects on the future character that may be anticipated, Japanese parents value as obviating the necessity of punishment. Children of both sexes, and of all ranks, are almost invariably sent to the inferior or primary schools, where they learn to read and write, and acquire some knowledge of the history of their own country. For the lower orders, this is deemed sufficient education; but of thus much, it is positively asserted,\* that not a day-laborer in Japan is destitute. The children of the higher orders proceed from these schools to others of a superior description, where they are carefully instructed in morals and manners, including the whole science of good breeding, the minutest laws of etiquette, the forms of behavior, as graduated towards every individual of the whole human race, by relation, rank, and station; including also a thorough knowledge of the almanac, since it would be as vulgarly disgraceful as it could be disastrous, to marry, begin a journey, or take any other important step upon an unlucky day. Boys are further taught arithmetic, and the whole mystery of the *hara-kiri*, or abdomen-ripping, by which a well-born man is often compelled to terminate his existence. They are taught not only the proper mode of performing the operation, and the several accompanying ceremonials, varying with the occasion, but also the nature of the occasions, *i. e.* of the causes and situations, which render this form of suicide imperative upon a gentleman. Girls, in lieu of this fearful indoctrination, receive lessons in the craft of the needle, with every species of ornamental work, in the service and management of a house, and in whatever it is thought may be useful to them as mothers and mistresses of families.

During this period of their lives, Japanese children are very ill-dressed. Even when accompanying their splendidly attired mothers through the streets, their shabby appearance offers a disagreeable contrast to hers. The object of this is to prevent the noxious effects of the admiration which, if well-dressed, their beauty might excite; and it is not a little curious thus to find the same strange superstition of the evil eye in the most remote and dissimilar countries.

At fifteen, education is deemed complete. The boy as of man's estate, now takes his place in society; his head is shaved in Japanese fashion, and again he receives a new name. But even this third name is not destined to be permanent.

doubtful whether the word priestess is a proper term for the person officiating; we are told that the name is given in a Buddhist temple, where, of course, there are no priestesses, and we doubt very much whether women (besides relatives or midwives) have anything to do with the ceremony. The observances attending the naming of a child, it appears would vary more, than on other occasions, according to the religious sect of the parents, their rank, wealth, &c.]

\* Meylan.

Upon every advance in official rank—and half the Japanese above the working classes appear to hold office—the placeman takes a new name. Nor is it only upon an occasion thus agreeable, that he must change his designation; no official subaltern may bear the same name with his chief; so that whenever a new individual is appointed to a high post, every man under him who chances to be his namesake must immediately assume a new denomination. The system of changing the name with the post extends even to the throne, and occasions great perplexity to the student of Japanese history, whose undivided attention is requisite to trace, for instance, the progress of an usurper through all his varying appellations.\*

Marriage is contracted early; † but as a *més alliance* is held to be utterly disgraceful, persons even of the middle classes of society are not unfrequently reduced to the necessity of espousing, like princes, those whom they have never seen. Thus the treasurer of Nagasaki, whose rank is not so high as to require the detention of his family at Yedo, has no precise equal in the place; consequently, his children cannot ally themselves with the young people in the town, their acquaintance and associates, but he must procure them wives and husbands out of the families of men of his own rank in distant cities or provinces.

When no such obstacle prevents 'the course of true love' from running 'smooth,' and a youth has fixed his affections upon a maiden of suitable condition, he declares his passion by affixing a branch of a certain shrub (the *Celastrus alatus*) to the house of the damsel's parents. If the branch be neglected, the suit is rejected; if it be accepted, so is the lover; and if the young lady wishes to express reciprocal tenderness, she forthwith blackens her teeth; but must not pluck out her eyebrows until the wedding shall have been actually celebrated. When the branch is accepted in the one case, or the parents have agreed to unite their children in the other, a certain number of male friends of the bridegroom, and as many female friends of the bride, are appointed as marriage-brokers. These per-

\* [The education given to a commoner's son, and that which the son of a man of rank receives, seems to differ chiefly in this, that the latter learns fencing, archery, and other gentlemanly accomplishments. The routine of studies in a common-school is learning to read and write the different forms of characters, the various styles of epistolary composition, and the principles and practice of good breeding; history and the classics are higher branches, considered, indeed, as necessary to a finished education, but not within the reach of all. From his seventh to his fifteenth year, the lad usually spends at school; the schools do not often contain more than fifteen or twenty pupils, and are commenced with the new year. When seven years of age, the boy's name is (in Higo) inserted in the list of inhabitants kept by the headman, but it does not appear to be uniformly the practice to give him a new name at this age. This is done for the second time at fifteen (sixteen in Higo), by his father, accompanied by festivities and congratulations of friends, as with us when a son attains his majority. The given name is only changed; and often it is continued, as fifteen years' use has so accustomed the family to the infantile name, that they prefer to keep it. The lad's hair, heretofore dressed in a tuft or two on the crown, is now shaved in the national mode (see Vol. VI, page 360). When a maiden becomes a wife, she loses her surname, and takes that of her husband; the name of a female is distinguished from a male's, by the prefix *ō* or *wo*. The surname precedes the given name, as among the Chinese; and with regard to distinguishing the family, the shop, and the district of the town, by different appellations, the customs of the Japanese bear a great resemblance to those of the Chinese.]

† Meylan.

sons discuss and arrange the terms of the marriage-contract; and when they have agreed upon these, they carefully select two auspicious days; the first for an interview between the affianced pair, the second for the wedding.

At this stage of the proceedings, the bridegroom sends presents, as costly as his means will allow, to the bride; which she immediately offers to her parents in acknowledgement of their kindness in her infancy, and of the pains bestowed upon her education. Thus, although a Japanese lady is not subjected to the usual oriental degradation of being purchased of her father by her husband, a handsome daughter is still considered as rather an addition than otherwise to the fortune of the family. The bride is not, however, transferred quite empty-handed to her future home. Besides sending a few trifles to the bridegroom, in return for his magnificent gifts, the parents of the bride, after ceremoniously burning their daughter's childish toys, in token of her change of condition, provide her a handsome *trousseau*, and bestow upon her many articles of household furniture—if the “many” can apply to articles of furniture, where the handsomely-matted floor answers the purpose of chairs, tables, sofas, and bedsteads. Those given on the occasion in question always include a spinning-wheel, a loom, and the culinary implements requisite in a Japanese kitchen. The whole of this bridal equipment is conveyed in great state to the bridegroom's house on the wedding-day, and there exhibited.

With respect to the marriage-rites, some little difficulty is created by Titsingh's intimation, that no religious solemnization takes place; but it is easy to conceive that, in such a country as Japan especially, a foreigner, even the head of the factory, should have been often invited to the formal ceremonies with which the bride is installed in her new home, without ever witnessing, or even hearing of, the earlier religious celebration. In fact, Meylan distinctly states, that marriage, although a mere civil contract, is consecrated by a priest. Fischer adds, that it must be registered in the temple to which the young couple belongs; and from the Swedish traveler of the last century, Thunberg, we have a description of the religious solemnity. This appears to consist in the prayers and benedictions of the priests, accompanied by a formal kindling of bridal torches, the bride's from the altar, the bridegroom's from her's; after which, the pair are pronounced man and wife.

But the business of the day by no means terminates with this declaration. The bride is attired in white to typify her purity, and covered from head to foot with a white veil. This veil is her destined shroud, which is assumed at the moment of exchanging a paternal for a conjugal home, in token that the bride is thenceforward dead to her own family, belonging wholly to the husband to whom she is about to be delivered up. In this garb she is seated in a palanquin of the higher class, and carried forth, escorted by the marriage-brokers, by her family, and by the friends bidden to the wedding-feast; the men all in their dresses of ceremony, the women in their gayest, gold-bordered robes. The procession parades through the greater part of the town, affording an exceedingly pretty spectacle.

Upon reaching the bridegroom's house, the bride, still in her future shroud, is accompanied by two playfellows of her girlhood into the state room, where, in the post of honor, sits the bridegroom, with his parents and nearest relations. In the centre of the apartment stands a beautifully-wrought table, with miniature representations of a fir tree, a plum tree in blossom, a crane and a tortoise, the emblems,

respectively, of man's strength, woman's beauty, and of long and happy life. Upon another table stand all the apparatus for drinking *sake*. Beside this last table the bride takes her stand; and now begins a pouring out, presenting, and drinking of *sake*, amidst formalities, numerous and minute beyond description or conception, in which the bridesmaids (as they may be called), under the titles, for the nonce, of male and female butterflies, bear an important part, which must require many a school-rehearsal to perfect. This drinking finished in due form, the ceremonial is completed. The wedding guests now appear, and the evening is spent in eating, and drinking *sake*.\* The wedding feast is, however, said usually to consist of very simple fare,† in honor of the frugality and simplicity of the early Japanese, which many of the customs still prevalent are designed to commemorate. Three days afterwards the bride and bridegroom pay their respects to the lady's family, and the wedding forms are over.‡

Whether the house in which the young wife is thus domiciliated be her husband's, or his father's if yet living, depends upon whether that father has or has not been yet induced, by the vexations, burdens, and restrictions attached to the condition of head of a family, to resign that dignity to his son. These annoyances, increasing with the rank of the parties, are said to be such, that almost every father in Japan, of the higher orders at least, looks impatiently for the day when he shall have a son of age to take his place, he himself, together with his wife and younger children, becoming thenceforward dependents upon that son. And among such a whole nation of Lears, we are assured that no Regans and Goncrils, of either sex, have ever been known to disgrace human nature.

The life of Japanese ladies and gentlemen, however the latter may be thus harassed, is little disturbed by business; even governmental offices, from the number of occupants, giving little to do—their time is therefore pretty much divided between the duties of ceremonious politeness and amusement. Amongst the former may be reckoned correspondence, chiefly in notes, and the making of presents, both which are constantly going on; the last regulated by laws as immutable as are all those governing life in Japan. There are specific occasions upon which the nature of the

\* Titsingh.

† Siebold.

‡ [In addition to what is said above concerning marriage ceremonies, we will merely add what one of our informants, himself a common laborer, told us what he did when he became a Benedict. The marriage was settled by a go-between, and the pledge-presents sent to the lady's house a month beforehand, and on the lucky day the lady came, accompanied by the marriage-broker, her parents, and other friends, to his father's house. The crowning ceremony, which made her his own, consisted in his taking a goblet of *sake* and drinking it with her, joined afterwards by the go-between and their parents. The feast, with music, &c., then followed. There were in this case no priests; and that their services are not required, we are also led to think, apart from all that we can learn, besides the testimony of Titsingh, from the resemblance which many parts of the ceremony bear to what is customary among the Chinese, who never employ priests. The marriage presents, in this case, consisting of wine and dried fish, garments, &c., were valued at about ten dollars. The wife blackens her teeth with a preparation of powdered charcoal and some metallic salt; the operation requires to be performed about once in three or four days. We are told that it is a general custom for a female, who has reached the age of 25 or thereabouts (i. e. beyond a certain age), without being married, to blacken her teeth, and shave her eyebrows, to take away the reproach of her single state.]

gifts to be interchanged is invariably fixed: upon others, this is left to the choice of the donor, save and except that a superior must always bestow objects of utility upon an inferior, who must, in return, offer rarities and useless prettinesses. Between equals, the value of the gift is immaterial; a couple of quires of paper, or a dozen of eggs, are a very sufficient present, so they be arranged in a beautiful box, tied with silk cord, placed upon a handsome tray, and accompanied with a knot of colored paper, emblematic of luck. They must, indeed, be likewise accompanied, as must every present of the least or the greatest value, with a slice of dried fish of the coarsest description. This same coarse fish is, moreover, an indispensable dish at the most sumptuous banquets; and though no one is expected to eat it, is thus constantly brought under notice, in commemoration of the frugality of the early Japanese, whose chief food it constituted. Upon one festival day, every body presents a cake to all their friends and acquaintance.

Social intercourse among the Japanese seems at first sight to be entirely governed by ceremony.\* Two gentlemen, meeting in the street must bow low, remain for some instants in their bowing attitude, and part with a similar bow, from which they must not straighten themselves so long as, by looking back, they can see each other. In a morning call, the visitor and the visited begin by sitting down on their heels facing each other; then, placing their hands on the ground, they simultaneously bow down their heads, as close as possible to their knees. Next follow verbal compliments, answered, on either side, by a muttered, "*He, he, he!*" then pipes and tea are brought in, and it is not till all this is duly performed, that anything in the nature of conversation may be attempted. The ceremony of a morning call ends by serving up, on a sheet of white paper, confectionary or other dainties, to be eaten with chop-sticks. What he cannot eat, the visitor carefully folds up in paper, and deposits in his pocket-sleeve. This practice of carrying away what is not eaten is so established a rule of Japanese good breeding, that, at grand dinners, the guests are expected to bring servants, with baskets, properly arranged for receiving the remnants of the feast.†

At these entertainments, each guest is served with a portion of every dish in a small bowl. Another bowl is placed beside him, and kept constantly replenished

\* Fischer.

† [These remnants are said to be carried away, not to be eaten but to be dispensed to beggars. At formal feasts, females do not compose part of the company, but in families and private circles they eat with the men; there may, however, be exceptions to the first remark in certain instances. When a large party is assembled, the guests are arranged in two long opposite rows, sitting on their feet, each one having a small table before him, on which the dishes are arranged, accompanied in some cases with a smaller side-table. The servants, usually youths, move up and down between the guests. The dishes are arranged on the table in a *quin-cunx*, one of which is filled with rice, one with fish and vegetables preserved in soy, another in pickles, a fourth with cooked fish, &c.; the number of fish eaten, and the various modes of cooking and preserving them practiced in Japan, is probably unequalled in any other country. Rabbits, pork, venison, and other flesh is eaten, but not to much extent. As in China, a bowl of rice is served up at the conclusion of the feast, preceded by comfits fancifully contrived to deceive and surprise the guest. At the *hozhe*, or feast given at the expiration of the period of mourning, nothing having life is eaten, nor is *sake* drunken, but at all other entertainments they are indispensible. The host sits at the foot of the room near the door to do honor to the arriving and departing guests. Healths are drunk in small cups, but the etiquette varies; one mode is after drinking to send the empty cup to the friend, who refills and drinks too. Water forms no part of a feast, tea and *sake* being the only beverages.]

with rice, whilst the sauces and other condiments, of which, besides soy, are salted ginger and salted fish, are handed round by the servants of both sexes, who are in constant attendance. The viands consist of every kind of vegetables (seaweeds not excepted), of game, including venison, poultry, and fish. This last, however, is the standing dish at every Japanese table, answering to the English joint of meat. Every species is eaten, down to the very coarsest; the lower orders feasting upon all parts of the whale, even upon the sediment from which the oil has been extracted. But to return to the entertainment.

These banquets usually consist of seven or eight courses, during the changing of which the master of the house walks round, drinking a cup of *sake* with each guest. But the grand object in giving a dinner is said to be less the assembling a cheerful party, than the exhibition of the abundance, variety, and magnificence of the china and lackered-ware—called by us Japan—possessed by the found of the feast; and no compliment is so agreeable or flattering to the master or mistress of the house, as admiration of the table-service, and inquiries concerning the price of the different articles.

Tea, made in the ordinary way, or boiled in the tea-kettle, is drunk at all meals, and indeed all day long, by all classes. But there is another mode of preparing tea, which, on account of its expense, through the various utensils and implements employed in its concoction, all of which Japanese etiquette requires to be ornamental and costly, is wholly confined to the higher ranks, and by them given only upon grand occasions, and in great ceremony. It may be called the form of *un thé* in Japan. The expense must consist wholly in the splendor of the lackered bowls, silken napkins, &c., without which this tea cannot be offered, since the materials and process, as described, convey no idea of extravagance. The finest kinds of tea are ground to powder; a teaspoonful of this powder is put into a bowl, boiling water is poured upon it, and the whole is whipped with split bamboo till it creams. This tea is said to be a very agreeable, but very heating beverage.

When company are invited to such a tea-drinking, the room in which they are received must be adorned with a picture of the philosopher and bonze Daruma, its inventor probably, as he appears to be esteemed its patron *kami*, or saint. The decoration of a reception-room, according to this and to other occasions, is, in Japan, a science not to be easily acquired. In a handsome Japanese drawing-room, there must be a *toko*—that is to say, a sort of recess, with shelves, expensively wrought of the very finest woods. In this *toko* must be exhibited a single picture—no more; beneath which must stand a vase, with flowers. Now, not only must the picture be suited to the particular occasion, and therefore constantly changed, but the flowers must be similarly adapted; the kinds, the variety, the number, and even the proportion between the green leaves and the gay blossoms, all vary according to the occasion. The laws that govern these variations are formed into a system, and a book, treating of this complicated affair, is one of those studied by young ladies at school.

The Japanese are very sociable, despite their ceremonious nature; and, in these properly decorated apartments, they habitually assemble in considerable numbers, where the ladies sometimes occupy themselves with ornamental work, sometimes with music and dancing. At these parties, various sorts of games are likewise played: of each of these amusements, a few words must be said.

Of music, the Japanese are passionately fond, and their traditions give the art a

divine origin. According to this account, the sun goddess, once upon a time, in resentment of the violence of an ill-disposed brother, retired into a cave, leaving the universe in anarchy and darkness. Music was devised by the gods to lure her forth. But, though it evidently succeeded, Japanese music, as described to us, corresponds but ill with the high purpose of its birth. It has, indeed, produced many instruments—stringed, wind, and of the drum and cymbal kind—of which the favorite is the already-mentioned *samishen*.\* But with all this variety of instruments (twenty-one in number), the Japanese have no idea of harmony; and when several are played together, they are played in unison. Nor are they proficient in melody; their airs, we are told, boasting neither “wood notes wild” nor any portion of science. Yet to this music they will listen delightedly for hours; and the girl must be low-born and bred indeed,† who cannot accompany her own singing upon the *samishen*. And this singing is often extemporary, as it appears that there is scarcely ever a party of the kind mentioned, in which some one of the ladies present is not capable of *improvising* a song, should occasion offer.

The dancing is of the oriental style (pantomimic), and depending upon the arms and body, rather than the feet, which remain nearly immovable, and concealed beneath the robes; it is, in fact, pantomimic in character, and generally designed to represent some scene of passion, absurdity, or every-day life. These domestic *ballets* are performed by the ladies, the men gazing in rapturous admiration; although the utmost praise their Dutch visitors can bestow upon the exhibition is that it is perfectly free, as might be anticipated from the character of the dancers, from the indecent and licentious character of those of the oriental dancing-girls. The country does not appear, however, to be destitute of this class of performers.

Cards and dice are prohibited, and although the law is said to be secretly transgressed in gaming-houses, at home the Japanese respect it and resort to other kinds of games. Chess and draughts are great favorites, as is one resembling the Italian *moro*.‡ Another game seems original. A puppet is floated in a vessel of water, round which the company stand, playing the *samishen*, and singing as the puppet moves. As it turns, penalties of drinking *sake* are imposed, as in wrong guesses at the Japanese *moro*, and the like opportunities for forfeits. Upon occasions of this kind, the trammels of ceremony are completely broken, and the most extravagant merriment prevails, often ending in results, very contrary to English notions of the temperance of tropical and oriental climates. *Sake* is drunk, as a penalty or voluntarily, to intoxication by the men, who then sober themselves with tea, and again inebriate themselves with *sake*, until, after several repetitions of the two processes, they are carried away insensible.§

\* [The *samishen* is a three-stringed guitar, and is usually played with a plectrum. The Japanese are acquainted with most of the musical instruments known among the Chinese, as well as others of their own invention, of which the *samishen* is one; one account, however, says it is from Lewchew. The *koto* (in Chinese *kin*) or scholar's lute, the *biwa* or guitar, pipes, drums, and clarjnets or flageolets, are among the common instruments.]

† Meylan.

‡ Fischer.

§ [The game here referred to called *moro*, is like the *micare digitis* of the ancient Romans; it is common in China. It is nothing more than guessing how many fingers will be turned down the instant they are bent. There is another play resembling it, consisting in guessing which hands holds a ball. Chess, called



In summer, their joyous meetings usually take the form of rustic, and especially water, parties, formed expressly for the enjoyment of fine scenery. Large companies will spend the afternoon, evening, and part of the night upon the lakes, rivers, or innumerable bays of the sea, in their highly-decorated boats, with music

*shiyogi*, is a favorite game, and is played by all classes. The boards are painted upon small tables about a foot high, and contain eighty-one squares, with twenty men on each side, arranged as follows.

車	罌	龍	金	王	金	龍	罌	車
	龍						角	
兵	兵	兵	兵	兵	兵	兵	兵	兵
			1	2	3			
			4	0	5			
			6	7	8			
兵	兵	兵	兵	兵	兵	兵	兵	兵
	角						輩	
車	馬	銀	金	王	金	銀	馬	車

The central man on the uppermost row is called *ō* 王, and is the king; he moves one square each way, and when checkmated the game is lost. The next at the right hand is called *kin* 金, and moves one square at a time, from 0 into 1, 2, 3, 4, 5, and 7, but cannot enter into 6 or 8. Next to it is called *gin* 銀, which also moves one square from 0 into 1, 2, 3, 6, and 8, but cannot enter 4, 5, or 7. The third is *kei* 馬 or the knight, but unlike the knights in European chess, his power is limited to moving forward; as from 7 to 1 and 3. The fourth or last one is *yari* 車, which can move forward like a castle any number of squares, but cannot go sideways nor retreat. The *kaku* 角 is like the bishop in European chess, and the *shiya* 輩 has the same powers as the castle, both moving backwards as well as forwards. The pawns, called *hiyo*, move directly ahead one square; when one has reached the pawn row on the opposite side, the piece is turned over, and becomes a *kin*. The *gin*, *kei*, and *yari* have the same privilege.

Another game called *go* or *igo* is played with small stones. The board has 360 squares, corresponding to the number of days in a year, and each player has 180 stones. The game consists in inclosing the opponent's men in a quineunx, when the middle man is taken, because, as it is expressed, 'he has no road to escape.' Other amusements are common. The battledore and shuttlecock, kicking a football into the air as the Chinese do a shuttlecock, fencing, archery, &c., are all known.]

and banquets. During the heat of the day, they lie moored in some shady nook, protected from the sun's rays, but open to the sea breeze, whence they command a pleasing view. In the evening, the waters resound with music, and are illuminated with the moving lights from the colored paper lanterns of the several boats.

In order to divert the company, should conversation flag, and their own music pall on the ear, professional musicians, jugglers, posture-makers, and the like, are hired for the day. To these are added a variety of the story-telling genus, very different in character from the ordinary members of the profession in the East. These persons make it their especial business to learn, not romances, but all the gossip of a neighborhood, which they retail for the entertainment of their employers. Some of these traders in scandal are frequently hired to relieve the tedium of a sick-room; but those engaged to divert a party of pleasure, have a second and somewhat startling duty—it is, to set an example of politeness and high breeding, to improve the tone of the society that requires their services. These (not very homogeneous) functions they are said to combine in a most extraordinary manner. We are assured that, although, in their capacity of amusers, they indulge in extravagant buffoonery, rudeness, and impudence, they remain perfectly self-possessed, and at the proper moment, resuming their polished demeanor, recall the whole company to order and good breeding.

From the pleasures and forms that mainly occupy the life of a Japanese, we must now turn to its closing scene; and, having begun with his birth, end the chapter with his burial. But first, we must advert to the length of time during which death occasionally precedes burial. Many Japanese of the higher order die *naïbon*, either in the course of nature or by their own hands. If a man holding office dies, his death is concealed—it is *naïbon*—and family life proceeds apparently as usual, till the reversion of his place has been obtained for his son. If such a person be deeply in debt, the same course is adopted for the benefit of his creditors, who receive his salary, whilst he, though well known to be dead, is nominally alive. Again, if he has incurred any disfavor, or committed any offense, the conviction of which would be attended with disgraceful punishment, confiscation, and corruption of blood, he probably rips himself up, either in his family circle, if any good to his family he contingent upon his death's remaining for a time *naïbon*, or publicly, in a solemn assembly of his friends, if the object be solely a satisfaction of justice, and obviating of punishment.

When the necessity for the *naïbon* ceases, or when a Japanese openly dies, either naturally or by the national *hara-kiri*, the first symptom of mourning that appears,\* is the turning all the screens and sliding doors throughout the house topsy-turvy, and all garments inside out. A priest then takes his place by the corpse. The family is supposed to be too much absorbed in sorrow to admit of their attending to the minor cares and preparations requisite upon the melancholy occasion; wherefore, they are permitted to weep in unmolested solitude, whilst their most intimate friends supply their places in all matters of business or ceremony. One of these kind substitutes directs the laying out of the corpse, whilst another orders the funeral. One stations himself at the house-door, in his dress of ceremony, to receive the formal visits of condolence paid by all the friends and acquaintance of the deceased, [sometimes in person, but very frequently

\* Meylan.

done by a servant coming with his master's condolence,] and paid outside the door, to avoid the impurity incurred by entering the house of death. The digging of the grave is superintended by a fourth friend. This is situated in the grounds of a temple, is shaped like a well, and lined with strong cement to prevent the infiltration of water. If the deceased he married, the grave is usually made sufficiently capacious to receive husband and wife. A monument is prepared, bearing the name of the deceased, and, if married, the name of the survivor is added in red letters, to be blackened, or sometimes gilt, when this surviving partner shall rejoin in the grave the partner who has gone before.

When all preparations are completed, the corpse, washed, and clad in a white shroud, on which the priest has inscribed some sacred characters as a sort of passport to heaven, is placed, in the sitting posture of the country, in a tub-shaped coffin, which is inclosed in an earthenware vessel of corresponding figure; and the funeral procession begins. This is opened by a number of torch-bearers, who are followed by a large company of priests, bearing their sacred books, incense, &c. Then comes a crowd of servants carrying bamboo poles, to which are attached lanterns, umbrellas, and strips of white paper inscribed with sacred sentences. These immediately precede the corpse in its round coffin, borne upon a bier, and covered with a sort of white paper chest, having a dome-fashioned roof, over which a garland is suspended from a bamboo carried by a servant. Immediately behind the body walk the friends and acquaintance of the deceased, in their dress of ceremony accompanying, attending, and surrounding the masculine portion of the family and kindred, who are attired in mourning garments of pure white. White mourning is also worn by the bearers and household servants of the deceased. The procession is closed by the ladies of the family and, their female friends, each in her own palanquin, attended by her female servants. The palanquins (*norimono*), of relations are distinguished from those of friends by the white mourning dresses of the attendants. In families of lower rank, the female relations and their friends walk after the men.

The sorrowful train is met at the temple by another body of priests, who perform a funeral service, and the corpse is interred to a peculiar sort of funeral music, produced by striking copper basins. During this ceremony, two persons, deputed from the house of death, sit in a side chamber of the temple, with writing materials, to note down the names of every friend and acquaintance who has attended.\*

\*[Funeral ceremonies differ very much in the several principalities. The ability of a family to incur the expense of a funeral, the condition in life of the deceased, his age, his religious belief, or the local customs of the place, all combine to alter the ceremonies observed at his interment. One account will not apply to all part of the empire. The funeral regulations of the different religious sects are adhered to by every one belonging to them, and priests are called in at every well ordered obsequies, by whom much of the business is directed. There are three modes of disposing of the remains of a person; by burying the dead body in a grave, which is called 土喪 *doso*; by burning it and interring the ashes contained in an urn in a grave, which is called 火喪 *kicaso*; and by throwing the corpse into the ocean, called 水喪 *suiso*, which is now disused.

When a person dies, his body is washed, and laid out with the head to the north, and face looking westward, the hands being clasped upon the breast; this custom is said to have some reference to the fox, which is supposed to compose

In former times, obsequies were, in many various ways, far more onerous; for it seems that, even in secluded and immutable Japan, lapse of years has wrought its ordinary, softening effect, and lessened the propensity to make great sacrifices, either of life or property. In the early times alluded to, the dead man's house

himself in this manner to die. The shroud is of white, but we are told that in Owari, it is sometimes made of paper, with long extracts from the books of the Buddhists printed upon it. The head is usually shaved, and in some places the hair is placed in the coffin; the short sword of a nobleman, or a wooden substitute is also put into the coffin. The mode of burying in a tub is too expensive for all classes, inasmuch as the tub must also be inclosed in a square coffin; therefore some content themselves with a simple coffin, in which the body is placed in a reclining posture. Double coffins are sometimes made; in rare cases the body is said by Titsingh to be surrounded with cinnabar to preserve it. These various duties, besides many others which society imposes of a condoling nature, are performed by the relations and family priest, assisted by the members of the household. It is customary to send for the priests as soon as the person is dead, who chants hymns, prepares the *ihai*, or ancestral table, with the *koï-miya*, or temple-designation of the deceased.

In some places, it is not usual for the women to accompany the body to the grave; but whatever male relative does so must be dressed in a white *kamishimo* or dress of ceremony, without the coat of arms upon it. Friends who aid the funeral procession wear a blue dress. The body is brought out of the house by the eldest sons, but carried to the grave either by retainers, by domestics, or by professed undertakers; the bier is carried on the shoulder, if a man of rank, or in the hands, if a commoner. The eldest son, called *ato-tsugi* in this case, follows first as chief mourner; the rest of the procession is as described above. Gongs and cymbals and other kinds of music are used by some persuasions; others omit all music. After burial, the friends are politely thanked for their kindness in attending the obsequies, and are afterwards visited when the period of mourning is over. We cannot ascertain that the grave is lined with cement, and that it is not always situated in the grounds of a temple, we had opportunity of seeing at Sataïra in Satzuna, when anchored there in the ship Morrison, where an extensive graveyard was seen near the seashore, far removed from any dwelling.

The ceremonies of interment are the same when the corpse is buried; it is then, however, carried to the family temple and not to the grave, where the priests read and chant the prescribed forms. Burning is more prevalent in large cities and places where land is expensive; in the suburbs of Ohosaka are many burning pits, near which *ombo* live, who procure their livelihood by burning the dead. The mode of burning is thus described by M. Titsingh, with whose account our information mainly coincides.

"The *kwan* or bier is previously carried, with all the ceremonies enumerated above, to the temple, where, after the reading of the last hymn, it is taken up by the bearers, and carried to the *okubo*, followed by the relatives and friends. In the centre of this hut is a large well of freestone; outside of the door the tub or coffin is taken out of the *kwan* by the servants of the deceased, or by the bearers, and placed over this well, in which the *ombo*, a class of people very little better than beggars, keep up a great fire with wood till the body is consumed. Each of them has two poles of bamboo, with which he picks the bones out of the ashes. The first bone is taken up by two of these *ombo* with four sticks, which is called *aribasami*, or, 'to lift up on opposite sides. For this reason two persons will never lift up together any meat or food whatever with the sticks they use for eating; it would be an omen of ill luck. The *ombo* deliver this bone with their four sticks to the eldest son, or the nearest relation, who is provided with an earthen urn, into which he puts the bone with his right hand. The other bones are collected by the servants or the porters, and poured with the ashes into the urn, the mouth of which is closed up with plaster.

"While the body is consuming a priest reads hymns; the friends remain outside the *okubo* in the road. The bearers then take up the urn, and carry it in their

was burnt, except so much of it as was used in constructing his monument.\* Now it is merely purified, by kindling before it a great fire, in which odoriferous oils and spices are burnt. At that period, servants were buried with their masters, originally, alive; then, as gentler manners arose, they were permitted to kill themselves first; and that they should be thus buried, was, in both cases, expressly stipulated when they were hired. Now, effigies are happily substituted for the living men.

The mourning is said by some of our writers to last forty-nine days; but this must mean the general mourning of the whole family, inasmuch as Dr. Von Siebold expressly says that very near relations remain impure—which, in Japan, is the same thing—as much as thirteen months. It appears, also, that there are two periods of mourning in Japan, as with us a deeper and a subsequent lighter, which may help to explain the discrepancy. During the specified forty-nine days, all the kindred of the deceased repair daily to the tomb, there to pray and offer cakes of a peculiar kind, as many in number as days have elapsed since the funeral; thus presenting forty-nine on the forty-ninth day. On the fiftieth day, the men shave their heads and beards, which had remained unshorn and untrimmed during the seven weeks. All signs of mourning are laid aside, and men and women resume the ordinary business of life, their first duty being to pay visits of thanks to all who attended the funeral. It should be added, however, that for half a century, the children and grandchildren of the deceased continue to make offerings upon the tomb.†

hands to the grave, to which flowers, the *sioko*, and the *kwan* are likewise carried; but the flags and lanterns are thrown away, or given to beggars. The parents, the friends, and the priest who reads the hymns, follow the urn to the grave, in which it is immediately deposited. It is filled with earth, on which is laid a flat stone; this is also covered with earth, and after it has been well stamped down and leveled, the *kwan* is placed over it. At the expiration of forty-nine days, the *kwan* is removed, and the *si-seki* or gravestone put in its stead."

\* Siebold.

† [For further particulars concerning the marriage ceremonies and the rites of sepulture among the Japanese we would refer the inquisitive reader to Titsingh's Annals. Among the Sintoo sect, mourning is continued a year, but other persuasions lament for the dead only forty-nine days.]

ART. VII. *Illustrations of men and things in China: substitute for soap; conveyance of letters; modes of fishing; use of tobacco.* From a private note-book.

*Substitute for soap.* I was curious to know the use of a large thin cake, apparently made of paddee chaff stuck together with mud, which I saw exposed for sale in a shop-window, and on inquiring, the shopman said, "To clean hands with besure, and *fankwei* as you are, how should you know, indeed!" Upon this, I asked him to tell me what it was made of, and he showed me a powder, which was

the cement of the chair, and which he also sold separately. On coming home, I sent for some of the *cha tsai*, as it is called, and proved its detergent qualities to be much better than I had supposed. The powder is made by reducing the oil-cake left after pressing the oil from the ground-nut, the *Camellia* nut, or from hemp seeds, to a fine powder; the fleshy kernels of the leche and lungyen are also ground and mixed with it, and sometimes other substances are also used, as sawdust, seeds of the China aster, &c. The cakes which attracted my notice are made up as a cheaper article; as well as for cleansing the hair. As may be supposed, this 'China soap' is somewhat unpleasant and gritty to the skin, compared with fine Castile, or 'Windsor purified.'

*Conveyance of letters.* In the absence of a public post in China, available by all classes for the transmission of letters and parcels, private posts are established by the people themselves. The importance of the trade between places modifies the manner and frequency of intercommunication. If two towns, as for instance Fatsan and Canton, carry on a large business, a well-known person in each place opens a sort of post-office, where letters and parcels are received, and by whom they are regularly dispatched by special carriers to his correspondent in the other town. This person receives and forwards letters or very small packets only; the transportation of goods is a separate branch of business. Between towns of less size, as Macao and Keangmun or Heangshan, carriers of well known character perform the whole business of collection, conveyance, and distribution themselves; their integrity is sometimes secured by their friends. Postmen of this kind are almost daily seen in the streets of Macao, either with a letter-bag on their back calling at the shops for letters, or else distributing their budget from abroad. When the place is distant, persons are on the lookout for passengers going thither, or more frequently give their letters to the boatmen, settling the postage and writing the sum on the envelop. No notice appears to be taken by the government of the transmission of letters in this manner, either to tax it or restrict it. The postage between Canton and Fatsan, (15 miles,) is 4 cents or 30 cash, between Canton and Macao, (90 miles,) 5 or 6 cents, more or less; between Macao and Keangmun, 16 miles, 30 cash. The charges for conveying parcels of course varies infinitely according to circumstances, but there is great confidence reposed in the postmen and carriers by the community, whose chief security against theft and fraud must chiefly be the subsequent loss of employment to the boatman himself.

*Modes of fishing.* What proportion of the population in China procure their livelihood from the water cannot of course be estimated, but we think we are safe in saying it is one-tenth. Every brook, rivulet, river, and estuary, in the country is, judging from the accounts of travelers, compelled to furnish its quota, not to mention the tens of thousands of smacks which venture out on the wide ocean itself, far from the sight of land, and whose fleets first greet the sight of the 'far-traveled stranger,' as he approaches the coast. The modes of capture adopted by Chinese fishermen are for the most part similar to those employed elsewhere. The large two-masted smacks always go out to sea in pairs, not so much for mutual relief in case of misfortune, as to assist one another in fishing, which they do by dragging a net between the boat. The nets are woven of thread made of hemp and dyed with gambier to preserve them from the effect of the salt water. Within the mouth of this river, and also in the shallow waters beyond its embouchures, large posts are firmly driven into the mud, upon which extensive nets are secured, that usually float with the ebb tide, and are taken up when the returning flood makes the water still for a while. Sometimes the net is made of a square shape, and hung upon a frame; when very large this frame is attached to four posts inclined in the ground near the shore, and elevated and depressed by means of a rope running over a wheel on the bank. These nets are baited by daubing them with the whites of eggs and drying them in the sun; the egg is then not very soluble; a man is stationed near by in a boat with a scoop to take out the fish as the net is raised. Lifting nets of the same form are made of smaller sizes, and used in shallow and still waters by the people on the rivers and creeks; hardly a *tanka* boat is without something of the sort. The mode of fishing in moonlight, by means of a white board resting by its edge upon the water, has been already described by Le Comte (see Vol. I. page 260); it is practiced in the Inner Harbor near Macao to a considerable extent. Sometimes a boat is furnished with two clappers, which are loudly struck near the bottom, as it moves along; the fish attracted by the noise are caught in the net dragging at the stern. Divers too, are seen striking sticks below the surface of the water to drive their prey into the net set for them; the length of time that these men will remain under water is surprising. Fishing by hook and line is everywhere known, but we have never seen any one practice fly-fishing. The mode of catching them by means of trained cormorants has already been described; see vol. VII., page 542. Large numbers of mullet, ophicephalus, and other common fish are reared in fishponds;

the fish are taken out as they are wanted, or by draining the water off they are caught, and preserved alive in tanks in the market until sold. Carp are also reared in tubs fed by a stream, and attain a large size. Gobies are caught on the river side at low water, by the boat-people: men, women, and children, on these occasions all get overboard, and with baskets tied to their backs, wade through the mud, gathering muscles as well as fish. To support themselves on the mud, some persons contrive a sort of skate or shoe, made of a board, and, kneeling on the left leg, push themselves rapidly over the soft surface with their right, collecting whatever is edible. Prawns, shrimps, crabs, and other crustaceæ, are taken in small cylindrical baskets contrived like traps, baited and strung on a long cord, and slowly dragged after a boat against the tide; these baskets are also sometimes seen arranged in rows in the paddy-fields, prepared by baiting to attract the crabs into them; children are also taught to catch them by irritating them with a bit of wood or enticing them with small frogs, which they seize hold of, and are straightway conveyed to the bag.

*Use of tobacco.* Tobacco is smoked by all classes of the Chinese, both boys and girls learning the use of the pipe from their earliest childhood. The tobacco plant is not noticed in the *Pun Tsaou*, or Chinese Herbal, and is commonly said by the people themselves to have been introduced by the present dynasty. It is called *yen*, which means smoke, probably applied to the plant because it is smoked when used. It is cultivated to a greater or less extent in all parts of the empire; hereabout that from Sinhway has the highest reputation; it is so mild as to be rather insipid to persons accustomed to Manila or Havana tobacco, though the species is identical. Large manufactories of it are established in Canton, some of them four stories high, (an unusual elevation for a house in China,) where all the processes of preparation are to be seen. In the cockloft, boys unpack and sort the leaves, and then cut out the midrib and large veins; others, in a lower story, moisten them, and lay them carefully one upon another in small piles, which are presently taken by the cutter, and screwed edgewise into a press. This man has a large plane, contrived with a movable box upon the top to retain the tobacco as the plane cuts the leaves; when full, it is emptied upon a table. On both sides this table, workmen are busily engaged in rolling the tobacco into small paper-like cigars, called in Spanish *sigarillo*, or little cigars. To make them, the workman provides himself with a pile of paper cut properly, and pastes the edges; he then lays them on an inclined board in the pile on the table, seizing a pinch of tobacco with each forefinger, he



presses it into the edge of the paper, rolls it round twice, and the sigarilho is made. I was informed that an expert workmen will make 1500 in a day; they are sold from two to five cents a hundred, according to the quality of the tobacco. In another part of the establishment, persons are seen shredding the leaves to make paper tobacco; but this kind is also cut with the plane. The packing of the tobacco is carried on in the lower story, where also are to be seen the processes of weighing and sorting it, doing it up, marking the packages, and lastly selling them. So many workmen require a proportionate custom, and such is the case: a Chinese would as soon think of going without his tea and rice, as without his pipe. In cases of emergency, he even puts a sigarilho or two behind his ear, just as a tradesman does his pen, to have one at hand.

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ART. VIII. *Journal of Occurrences: foraging on Tsungming; proceedings and present state of affairs at Chusan; negotiations off the Bogue; demands on the Chinese; Keshen's policy and correspondence; release of Mr. Stanton; roasting of men alive; progress of hostilities, occupation of forts, armistice, &c.*

BEFORE proceeding to give the several items of intelligence which have reached us direct from Chusan, during the current month, we introduce a short account of *A foraging adventure*, from the Singapore Free Press, for Nov. 5th, 1840.

“Between 7 and 8 o'clock on the morning of the 25th of September, 1840, the Conway's barge and cutter, and a boat from the Algerine landed a party of seamen and marines—the former armed with cutlasses, the latter with muskets—on the island of Tsungming in the Yangtze river, with a view of purchasing fresh beef and vegetables for the sick, or foraging for stock, in the event of their not being able to induce the natives to supply them with it. On getting on shore, the party, as had been previously arranged by captain Bethune, divided itself into three small detachments, each under the command of a commissioned officer and a midshipman, and struck off inland in different directions. On their approach, the greater number of peasantry, who were collected in the vicinity of some scattered cottages, ran off carrying with them their women and children, and portable property; but many were almost immediately prevailed on to return by the demonstrations of amity made to them by lieutenant Coryton's party, which consisted of himself, lieutenant Urquhart, royal marines, Mr. Harvey midshipman, four marines, and six seamen. Having ascertained by signs from the natives that there were no bullocks or buffaloes to be had in that neighborhood, lieut. C. proceeded with his men in search of poultry, &c., and on their route descried an armed party approaching, on which lieut. C. ordered the marines to fire;

when one of the enemy was observed to drop, but immediately to get up again and hobble away, evidently wounded. This was taken as a significant hint to the others to disperse, which they did instantly and precipitately to some distance, and concealed themselves in one or more of the numerous wide ditches and deep nullahs with which the island is, every direction, closely intersected, and which, at high water are impassable, from the trifling elevation of the island above the level of the river. Lieut. C.'s party then resumed its advance without meeting with any further molestation or impediment, and succeeded in getting a quantity of ducks and fowls, which the party carried back to the boats, assisted by several Chinese whom the seamen pressed into their service.

“Up to this period all was gaiety and apparent security, and the men seemed highly pleased with their success, and the prospect of shortly administering to the urgent wants of their invalid ship and messmates, among whom scurvy had already made its appearance, and who, as well as themselves and the rest of the ship's company, had now with the exception of a very few days at Singapore, been five months on salt provisions.

“Having deposited their burdens under the boat-keepers and a file of marines, lieutenant C. and his men returned in the same direction in which they had been before, in the hope of finding a buffalo, being given to understand by a native that there were some to be met with beneath a clump of large trees in the distance. On reaching a few cottages which the party had examined and passed previously, the native who accompanied lieut. C. suddenly stopped, and pointed hurriedly to a junk in a rice field a few hundred yards in front, and indicated by signs that there were soldiers there, and that fighting might be expected; and thus cautioning the English, the native ran off. The junk in question was shored up on its side with its bottom presented to the front, a few paces in rear of a bank, between which and lieut. C.'s party ran a deep and wide nullah, knee deep in mud. It was a singularly strong position either for defensive or offensive operations on the part of those who held it; the approach to it being by a narrow pathway, totally destitute of cover, and the junk being, as was afterwards found, musket proof.—Lieut. C.'s party had previously crossed this barrier and others of a similar nature and had seen the junk, but had taken no notice of it. There was another junk a little further to the right reared up to form a breastwork of the same kind. Lieut. Coryton and his little party continued to advance to the nullah to attack the junk, behind which a number of long spears were seen moving to and fro, lieut. C. handing a ship's musket which he carried to lieut. Urquhart, and taking himself a cutlas from a seaman whom he saw with a pistol. On nearing the nullah, lieut. Coryton ordered his men to fire, naturally thinking that a volley would penetrate the junk and dislodge those behind it, but lieut. Urquhart cautioned them not to do so too soon, but to wait till they got closer. In a minute afterwards, however, the marines opened their fire, which after two or three rounds was briskly replied to from behind the junk by several matchlocks and a rude iron swivel gun, charged with large leaden slugs. Seeing that the Chinese maintained their position, lieut. C. gave the word ‘charge;’ but at that instant Mr. Harvey called out that he was wounded in the abdomen—(it was afterwards ascertained that he was also hit in the knee). This induced a momentary pause, when a Chinaman advanced from behind the junk, and coolly and deliberately presented his matchlock several times at lieut. Urquhart, who, on seeing his adversary, levelled at him also, but unfortunately the lieutenant's musket missed fire, as well as his opponent's, eight or nine times consecutively. The nullah at this time only separated the parties. Lieut. Coryton again reiterated the command to charge, which was now obeyed—the deep nullah crossed in one

moment, the bank gained in the next and the enemy driven from their stronghold, leaving behind ~~many~~ their number killed in the junk, and another some distance up the nullah. The whole of lieut. Coryton's small party did not cross the nullah when the charge was ordered. Their strength had been previously diminished by a marine whom lieut. Urquhart had ordered to cover Mr. Harvey, while he was being carried to the rear by two sailors; and a seaman, although not then missed was afterwards found mortally wounded through the head, some considerable distance behind. After giving the retreating enemy a few volleys, lieut. C.'s party diverged to the right to join a party of the Algerine's which was then approaching; but at this time lost sight of. Shortly afterwards the whole of the parties united under the command of captain Bethune, and were reinforced from the Conway by armed seamen and marines. But as the Chinese soldiery evinced no disposition to renew the contest, captain Bethune after having marched to the junk, ordered vegetables to be collected, which being done, the whole reëmbarked and got on board the ships in safety.

"Mr. Harvey, it appears, had been met by a party under sergeant Sands, on whose fusil Mr. H. was then carried to the boats. It was when captain Bethune assumed command of the whole force, and led it back to the junk, that the seaman was found stretched by the pathway, apparently dead. Some of the party passed on under that impression, but the sergeant took hold of the poor fellow's hand and found it warm, and discovered that life although fast ebbing was not yet extinct. He was instantly carried to the boats and sent on board. About the time the attack was made on lieutenant Coryton, a number of the peasantry, armed with long bamboos and a couple of matchlocks, made a hostile demonstration against some of the other parties then at a distance, but were quickly dispersed by a few musket shots, three or four of which took effect. Mr. Harvey's wound in the abdomen is a very serious one, and that in his knee, severe; but every hope is entertained by the surgeon that they will both do well. The seaman died shortly after getting on board. He was insensible from the moment he fell.—Poor Mr. Harvey, alas, expired on Sunday week following his wound."

To our former notices of Chusan, and of the expedition thither, we are now able to lay before our readers a few additional items of intelligence, and to bring down our dates to the 30th instant. The weather had then become cool, the mercury having fallen to 22°; and in every respect affairs were assuming a more pleasing aspect. The recently deserted city of Tinghae, had become—in some degree what it used to be—alive with inhabitants. These for the most part, however, were of the baser sort, and there had been no lack of pilfering and roguery; but complaints of these were becoming less frequent. It is rumored that Chusan may ere long revert to its former masters.

Early in December, a Chinese came from one of the neighboring villages, to the magistrate's office in Tinghae, and asked for a license to marry his daughter to an Englishman—a rare instance of esteem, on the part of the Chinese, towards the men from afar, and quite in contrast with that conduct which had heretofore been generally exhibited. Among these new acquaintances, was coming into use, a strange jargon of words, of which the *loope* and other terms for the Indian currency were the most prominent.

On the 8th of December, the hospital of the 49th regiment, situated near the western gate, was burnt to the ground. All the sick, about twenty in number, were promptly removed with their bedding and

baggage, and no serious loss was sustained. The fire is said to have been occasioned by carelessness on the part of those in the hospital; it was soon checked, and prevented from spreading, by the vigorous efforts of the troops, aided by the Chinese—for which services, on the part of the latter, rewards, we understand, were distributed at the office of the chief magistrate. This conduct of the Chinese militates against the rumors, that had previously been in circulation, of their being anxious to set the town on fire. However, among the great men and the literati at Ningpo, and in that vicinity, there seem to have been formed some schemes,—on the model of those recorded in the History of the Three States—designed to exterminate the barbarians. In fact it was reported, as the truth, that, on the 21st Nov., when general Yu, by order of Elepoo, was about to leave Ningpo for his post in Fuhkeën, a thousand or more of the gentry surrounded his sedan, declaring that he should not depart until the foreigners had been dislodged. A subscription (it was also said of 10,000,000 taels!) had been raised, and a plan devised speedily to effect the entire extermination of the “rebel English.” On bringing this plan to Elepoo, he informed its projectors that he had already sent up a similar one, to be laid before his majesty. That he had done so, however, we have no direct proof; on the contrary, he seemed to have been informed against; and among the charges, is one of having dared to report that the English behaved with propriety.

Here we must correct an erroneous statement made in a former number, (see page 421,) where it was stated that the English squadron left the mouth of the Pei ho “*contrary to the wishes of the Chinese.*” We could not but doubt the correctness of this statement when given, though it came to us in direct terms from authority not to be disputed. The error on the part of our informant must have been unintentional. The truth is—it could hardly have been otherwise—the Chinese were extremely anxious for the speedy departure of the squadron. The Madagascar’s entrance over the bar, and her progress (smoking and steaming) up the river—a sight never before witnessed by the inhabitants of the villages—produced a strong sensation and great alarm. Then and there—it were natural to suppose—was the proper time and place to have pressed to a final decision the great questions pending between the two countries. The considerations which prevented this, and induced the admiral to change the scene, from the extreme north close by the ear of majesty, to the extreme south, we are entirely ignorant of; and therefore, are not prepared to affirm, what may be true, that the change of scene was impolitic. We have ever thought, and we still think, that the nearer to the emperor the scene is laid the better; and we must here repeat the expression of regret, that the other western states have allowed England to move alone, in a case where all were concerned: we regret this the more, because the non-appearance of their squadrons here has led the Chinese into the erroneous supposition that England, in endeavoring to establish a treaty, and to secure a free intercourse, is acting contrary to their wishes and for her sole

aggrandizement. A combined squadron would not only have prevented this mistake, but would have given great additional force to every right and just requisition, and hastened—a consummation devoutly to be wished—the ratification of a treaty of peace and amity. But we return to our narrative.

At Ningpo, Mrs. Noble and the other British prisoners are said to be very kindly treated. It would seem, however, from frequent inquiries and deliberations, which were being made by the authorities there—if we may trust to the rumors that have reached us—that considerable solicitude was still felt, by the Chinese, regarding the possession of Chusan. Elepoo, the governor of Keiungse, Keängsoo, and Nganhwuy, H. I. M.'s high commissioner for negotiating with the English, had issued a proclamation to the people of the district (now the possession of the British crown), absolving them from their obligation to pay into the provincial treasury the imperial taxes for the current year!

The hospital in Tinghae, established by Mr. Lockhart, one of the medical officers of the M. M. S. has succeeded beyond the most sanguine expectations of its friends. The number of patients had run up to something more than 1600, by the 14th of December.

2. *Negotiations off the Bogue* have been pending during the whole month. Of their nature and progress we can give only a very imperfect account—nothing, so far as we know, having been made public by the high contracting powers on either side. The squadron, consisting of the Wellesley, Blenheim, Melville, Calliope, Druid, Larne, Hyacinth, Modeste, Columbine, with the steamers Enterprise, Queen, Nemesis, Madagascar, and transports,—on arriving from the north, late last month, took up its anchorage in the mouth of the river, off the Bogue. The Queen, proceeding up to Chuenpe, with a flag of truce, conveying a communication for Keshen, was fired on from one of the forts (as stated in our last) on the 21st. For this an ample apology, in full fair terms, is said to have been given by the *heëtae* on the 4th instant, three days before the departure for England of his excellency rear admiral Elliot.

3. *The nature of demands on the Chinese*, made by the British government, may be “guessed at,” from two following memoranda: the first is from the New York Journal of Commerce, for June, 1840, “furnished from a source entitled to much consideration;” the second is from a Chinese document which was kindly handed us by a native friend, early in the present month.

#### FIRST MEMORANDUM.

*Demands of Great Britain against China.*—The following has been furnished us from a source entitled to much consideration, as a catalogue of the demands which Great Britain will make on the government of China:

1st.—An apology for the imprisonment of H. B. M. chief superintendent of British trade, and of the British subjects at Canton, by order of the imperial commissioner.

2d.—Indemnification for the opium surrendered by the chief superintendent of trade to the imperial commissioner, and likewise to the merchants, for losses sustained by them, and for the outfit and expenses of H. B. M.'s expedition against China.

3d.—Acknowledgement of the debts owing by the cohong to British merchants, and security for the punctual payment of them.

4th.—An imperial edict establishing a fixed tariff of import and export duties.

5th.—Petitions to be permitted to be made, and forwarded direct, sealed, to the imperial government at Peking.

6th.—An envoy to reside at Peking, and superintendents of trade, at all the ports open to H. B. M.'s shipping and commerce.

7th.—The legal trade to continue, and not to be interrupted, in consequence of any smuggling transactions at Canton, or on the east coast of China.

The above are understood to be the unconditional demands made by the government of Great Britain upon the government of China. Failing to obtain them, force is to be employed, until recognized by the emperor of China. The following demands will it is understood, be likewise urged, and if practicable obtained, in addition to the seven articles abovementioned.

1st.—An imperial edict for the opening of some half dozen or more ports on the east coast of China to British commerce.

2d.—A repeal of the hong monopoly, if practicable; if not, an additional increase of hong merchants.

3d.—British subjects to be allowed with their families to settle in any port open for trade, and to visit any part of the empire, first obtaining for this purpose, a passport from the British superintendent of trade.

4th.—Permission to build a church in each of the ports open to trade.

5th.—A port or an island, in which Great Britain may exercise exclusive jurisdiction.

6th.—All crimes committed by British subjects shall be adjudged by a court appointed to this effect by the crown of Great Britain.

7th.—Reduction of the present exorbitant port-charges on vessels.

#### SECOND MEMORANDUM.

1st.—It is to be required of the Chinese, that they acknowledge, and make due apology for, the insults and injury done to British subjects:

3d.—That the Chinese pay for the opium, liquidate the debts of the hong-merchants, and defray the expenses of the present expedition:

3d.—That the Chinese court give security for all monies due to foreigners:

4th.—That they establish a fixed tariff on all goods, both import and export:

5th.—That liberty be granted, in cases of difficulty, to address sealed communications to his majesty, instead of submitting them to local officers:

6th.—That a foreign officer reside at Peking, and one at each of the ports opened for foreign commerce:

7th.—That the merchants and commerce in the ports shall not be involved (or prejudiced) by smuggling on the coasts:

8th.—That for the extension of commerce with foreigners six ports shall be opened:

9th.—That the system of hong merchants be abolished, or if not that no additions be made to the present number of the cohong:

10th.—That at all the ports, where the foreigners reside, churches or chapels may be erected:

11th.—That at all the ports, opened for commerce, families be allowed to reside.

12th.—That at all the places of residence similar privileges shall be granted as are enjoyed at Macao:

14th.—That whenever foreigners are guilty of offenses against the laws, they shall be tried by foreign magistrates:

14th.—That there be a reduction of the duties both on foreign merchandise and shipping.

If this second memorandum has not been translated from the first (we suspect that it has, though assured to the contrary by tolerably good native authority), the demands on the Chinese are greater than we ever supposed they would have been. Ere long we shall see how far they are true and with what success they are urged.

4. *Keshen's policy and correspondence* are gradually coming to light, though they are still concealed from the public far more than is usual with Chinese officers. He has, it is well known, corresponded with foreign officers on terms of perfect equality; for the injuries and indignities suffered, he has offered (so it is believed) very considerable if not entirely satisfactory indemnity and apologies; but with the securities and immunities for the future—"there's the rub." What will he, what can he, grant? We have before us two or three of the documents, which have come from his pencil since his arrival in Canton. The first is a memorial to H. I. M., dated Dec. 13th, 1840.

## No. 1

"On the 8th of Nov., 1840, the following imperial edict was received [by the Inner Council, and forwarded to Canton by express]: 'On the present occasion the English declare that, 'the first words of the degraded officers (Lin and T'ang), by not corresponding to their subsequent talk have given rise to the existing troubles!' This declaration is manifestly most respectful. Let the governor of the two Kwang make careful investigation; and if the said foreigners are able to reflect upon themselves, repent, become humble, and respectfully submissive, they may still look for the enjoyment of that favor which is exercised towards those from afar by the celestial court, and of which it is not right abruptly to deprive them. Ke, the governor of the two Kwang, must faithfully and truly manage, so as to meet the feelings of our heart. Respect this.'

"Prostrate your minister Ke, respectfully prepares this memorial; and kneeling presents it to his majesty, intreating the sacred glance may light thereon. I, your minister, having received commands to repair to Canton, arrived in the provincial city, Nov. 29th, and received the governor's seals on the 3d of December. Night and day have I considered, and with a sincere heart examined the state of our relations with the English. At first, moved by the benevolence of his majesty, and the great severity of our laws, they took the opium, and made an entire surrender of it, evincing thereby good hearts unperverted. The business being indeed thus well begun, it were the more requisite it should be well completed; commissioner Lin, accordingly, commanded them to give bonds, that they would never more deal in opium—really a most excellent plan for securing future good conduct. This the English, still cherishing vain expectation, refused to give; and thus they trifled with the laws; and so obstinate were their dispositions, that they could not be made to submit. Hence, it becomes necessary to sooth and admonish them with sacred instruction, so as to cause them to change their mien, and purify their hearts (*lit.* skin face, wash hearts), after which it will not be too late for their commerce to be renewed.

"Prostrate I have perused his majesty's commands, and beheld with admiration the great favor which the sacred mind exercises towards men from afar. Shall I, then, dare to withhold the most sincere efforts to manage these affairs, and so fulfill the imperial pleasure. It behoves me,—employing the utmost truth, and the utmost reason,—to instruct and persuade them, so that their good consciences may be restored, and they reduced to submission. This done, your minister will forthwith report the same by memorial.'

## No. 2.

"Taoukwang, 20th year, 11th month, and 12th day, (Dec. 5th, 1840), from his excellency Keshen, the imperial commissioner and acting governor of the two Kwang, the intendant of Macao has had the honor to receive a dispatch, as follows:

"It appears, that the late governor, upon a memorial made to the throne received an imperial edict, command that, Yih, the intendant of the united

departments Kaou and Leën, should reside temporarily at Macao, and take the government of affairs connected with foreigners; and that the marine force on the inner waters attached to the Tseënsan station should be placed entirely under his orders. It therefore behoves him always to act aright, shaping his course according to events; then he will not dishonor his appointment.

“ Now the English ships of war are very numerous returning to Canton, and all affairs are requiring watchful management. Negotiations not yet being settled, our troops must not be idly left off their guard, nor must they lightly hasten about in disorder. I have heard that recently one of the ships of war belonging to the said foreigners, carrying a white flag, proceeded to the Bogue with a desire to forward a public dispatch. Mark, *the white flag* borne by ships is that used by the said nation for peaceful purposes. The troops on duty at the Bogue, without having ascertained the cause of her coming, rashly opened on her their artillery, which was exceedingly improper. This having there occurred, it is to be feared that the troops in other places, failing in the discharge of their proper duty, will tread in their footsteps.

“ Besides forwarding a dispatch to the head of the said foreigners, that hereafter, when he has public dispatches to communicate, he may forward them to the sub-prefect of Macao, to be by him transmitted in due form; and communicating this with the admiral that he may sternly govern his ships and the troops on duty, so that if they meet with any of the foreign ships they must clearly ascertain the cause of their coming; and if it be not for hostilities, that our troops must not rudely fire on them; this dispatch is hastened to the intendant for his direction, that the naval force and the troops on duty under him may be kept under stern control, and in strict obedience. Whenever the English ships approach, as they are moving about, it is incumbent first to inquire clearly the cause of their coming; and if it be not as spies or for hostilities, certainly the troops must not be allowed in their desire for honors to create trouble, and presume to open a fire on them, and give occasion for disturbance and confusion. This is matter of great moment. Look well to it.”

“ Having received the above, the intendant has the honor to communicate it for the instruction and guidance of the sub-prefect. It is matter of great moment. Look to it well.”

5. *The release of Mr. Stanton*,—we are happy to record it—on application of H. B. M.’s plenipotentiary, has been granted in a manner as kind and honorable, as his capture and imprisonment were cruel and unjust. Referring our readers to preceding notices of his abduction and of the measures taken for his liberation, we give here such additional particulars as we have been able to learn from Mr. Stanton, since his return to Macao, on the evening of the 12th, after an absence of four months and six days.

On the 6th of August, he had bathed earlier than usual at Cassilha’s bay, and was dressing upon the beach, just as daylight dawned, when he found himself suddenly surrounded by a dozen soldiers. They had evidently come on shore from a boat, and had all concealed themselves behind the rocks, except one, who had been posted on the hill to give notice of the approach of any other foreigners. Starting to run, he stumbled, and was at once seized and carried into the boat and hastened off towards the Bogue. In falling, or in the struggle when down, he received a blow or two from their swords on the back of his head; the wound bled a little, but gave him no pain



or serious inconvenience. After moving north for two or three hours, he was transferred to a larger boat; and at sunset found himself within the Bogue, on board a cruizer, and in the custody of two officers. Without hat or shoes, with no clothes except a pair of pantaloons and a torn shirt, he received care and consideration little expected from such men; they asked for his 'honorab!e name,' &c., and repeated many of the inquiries that had before been made concerning his country, employment, residence, and such like. One of his poor captors, on leaving him, gave him a handful of copper cash, that he might not be without means of procuring little supplies of food.

Next morning he was taken from the boat, which had arrived at Canton, and by a chain around his neck was led through the streets, attended by a guard of soldiers, to one of the public offices in the city. There he was kept during the day, being repeatedly examined by officers and others, with an evident desire to prove that he had been concerned in the opium trade. By 2 P. M., the high officers, Lin and others,—apparently satisfied that he was an innocent man—retired. Late in the afternoon, a more formal trial come on before the prefect and a deputy from the governor. After dinner, still another examination was held, and then—instead of being released, as he had been induced to hope he would be—he was led away to the prison in Nanhae, and there placed in the custody of soldiers, with a short chain fastened by rings round his ancles, so as to prevent him from running away. Handcuffs or manacles were put upon his wrists when he was brought before the magistrates, which, however, was done only on a few occasions. These subsequent examinations had reference to foreign countries and policy, the strength of the British forces at Chusan, &c., &c. In the prison, to his surprise, he found himself surrounded by scores of prisoners, there being, as he was told, more than a thousand within its walls. In his own room, a small one, he had for company two turnkeys, a linguist, and two or three soldiers. For food he was liberally supplied with whatever he was pleased to name. Clothes were also provided for him, and he was furnished with a number of Chinese books.

Until Liu's removal from office, no word of intelligence reached him from his friends. Before Keshen's arrival, and after the degradation of Lin, less strictness was observed by his guards; and through the kindness of his friends, resident in Canton, he was furnished with a Bible and Prayer-book, and sundry articles of food and clothing. On the evening of the 10th, he was taken from prison and brought before the commissioner, who ordered his manacles to be removed, and after expressing his regret for his seizure and sufferings, assured him of a speedy return to his friends. Dinner was then served up, and lodgings provided in the governor's own house. Early next morning, under the charge of two officers, he was carried in a sedan to the river where he embarked; and on the morning of the 12th, he was received on board H. B. M. S. *Wellesley*, by commodore Bremer and captain Elliot, and returned to Macao the same evening.

The reader is referred to the Canton Register of the 22d and 29th instant, to Mr. Stanton's own narrative, for a somewhat more detailed account, which for want of space we are obliged to omit: we have taken care to give all the principal incidents.

6. *The roasting of men alive*, as recently done at 'Tungkoo, is a piece of 'diabolical enacting' of savage cruelty, of which we hardly supposed any Chinese would be guilty. So many contradictory accounts have been given of the case, that we are unable to tell what is truth, beyond the generally admitted facts—that four or five men, in the employment of the Chinese government, were seized and bound, and then roasted to death in their own boat set on fire by natives congregated near the foreign shipping at Tungkoo.

7. *The progress of hostilities* is indicated by the subjoined circular, which was made public in Macao on the 8th of January.

*Circular to Her Britannic Majesty's subjects resident in Macao.*

Negotiations having been interrupted, the positions of Chuenpe and Ty-cock-tow were simultaneously attacked this morning by sea and land, and have both fallen to H. M.'s arms. It will be very satisfactory to H. M.'s subjects to learn that this gallant achievement was effected with trifling loss, notwithstanding an obstinate and honorable defense at all points.

(Signed) CHARLES ELLIOT, H. M. Plenipotentiary in China.  
H. M. S. *Wellesley*, at anchor in Anson's Bay, 7th January, 1841, 1h. 40m. P. M.

8. *In occupying the two forts* the action lasted little more than an hour, from 9.30 A. M. The Chuenpe batteries were carried by the troops (about 1200), aided by the steamers, and the Calliope, Larne, and Hyacinth; those on Ty-cock-tow, by the Samarang, Druid, Modeste, and Columbine—without any killed and only about 20 wounded; while of the Chinese it is believed that not less than 500 were killed, and 200 or 300 wounded. Sixteen or eighteen war junks were also destroyed.

9. *An armistice*, sought by his excellency the Chinese commander-in-chief, admiral Kwan, was agreed to while H. B. M.'s squadron was in readiness to occupy the remaining forts on the morning of the 8th Jan., as announced by—a second circular.

H. M. S. *Wellesley*, off Anunghoy, Jan. 8th. 1841.

A communication has been received from the Chinese commander-in-chief which has led to an armistice, with the purpose to afford the high commissioner time to consider certain conditions now offered for his acceptance.

(Signed) CHARLES ELLIOT, H. M. Plenipotentiary in China.

P. S. *January 16th*, 1841. We now bring to a close the ninth volume of the Chinese Repository: the tenth will begin with the first (the present) month of the year, not in May as was the case with the former volumes.

The renewal of negotiations, since the announcement of the armistice, has given rise to an expectation, among the Chinese in Canton, that a renewal of hostilities will be avoided. In a few days—we cannot but hope—nay, we believe—an amicable adjustment of existing difficulties will be made: but on what terms and with what prospects of permanency and utility, it is not in our power to state or even to conjecture.



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